RELIGIO-PHILOSOPHICAL JOURNAL.

HARMONIAL PHILOSOPHY

DEVOTED TO SPIRITUAL PHILOSOPHY — THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXII. CHICAGO, JULY 1, 1882. No. 18

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Dr. Crowell in Reply to Mr. A. E. Newton.

To the Editor of the Religio-Philosophical Journal:

> "It is never good
> To bring bad news. Give to a gracious message
> An host of tongues; but let ill-tidings tell
> Themselves."

This is a prudent worldly maxim, and the reception that my previous communication to the JOURNAL has met with, from certain Spiritualists, shows that it cannot be violated with impunity.

My latest assailant is Mr. A. E. Newton, who, in the last issue of the JOURNAL, gives free expression to his pent up feelings in an article occupying three of its columns. The gentleman does not attach much importance to the testimony upon which I based my opinions of Mrs. Hull's pretensions to mediumship. With little or no knowledge of its nature, he characterizes it as "consisting of the gossip, suspicions and conjectures of persons who had attended unsuccessful séances, and had failed to be convinced." Mr. Newton has here reached his conclusions with even less evidence than he possessed when he made up his mind that Mrs. Hull was the champion medium for materialization. I would refer him for information on this point, to my rejoinder to Mr. Kiddle in the last issue of the JOURNAL, where I replied to a similar objection made by that gentleman.

But when Mr. Newton says, "I do recollect distinctly, that repeatedly in referring to the case of Mrs. Hull he [I] spoke of the testimony of his spirit friends to her fraudulent character as conclusive with him, rendering any personal investigation on his own, or even my part, unnecessary," he draws upon his morbid imagination and defective memory, for I unhesitatingly deny that I ever said that the testimony of my spirit friends was conclusive in this matter, for I never at any time regarded it as otherwise than simply confirmatory, and as to my saying,—or even imagining, that their testimony rendered personal investigation unnecessary, this is equally incorrect.

What were truly my sentiments at that time upon this, and similar questions, may be ascertained by referring to the issue of *The Two Worlds* of Dec. 10th, 1881. It will there be found that I said of my spirit friends "It has only been when they were able to convince my reason that I have followed their advice, and I have frequently rejected it to my advantage. Their mission is not to direct, but to counsel and advise. Their power is limited, and in worldly matters we should depend on our own judgment and reason for guidance. Where, from long acquaintance, our confidence in their honesty and intelligence is justified, consult them, if we please, on important matters, but reject their advice if it conflicts with the dictates of our own judgment. Regard them as friends who are desirous of assisting us, and whose advice is worthy of consideration, but not as beings of superior wisdom, whose dictates we should unhesitatingly obey." These were my deliberately formed and declared opinions in December last, when the question of Mrs. Hull's mediumship was a frequent topic of conversation with Mr. Newton and myself, and when they were published the gentleman must have known them to be my true opinions, and had I maintained, as Mr. Newton alleges, that the testimony of my spirit friends to her fraudulent character was conclusive to me, rendering any personal investigation unnecessary, I must have contradicted myself, and Mr. Newton would have pointed out the inconsistency of my holding opposite opinions upon the same subject. It thus happens that my present declaration that Mr. Newton is entirely in error in this matter, is confirmed.

When conversing about Mrs. Hull, with Mr. Newton and others, I invariably said that I condemned her, partly upon the testimony of her own friends, and partly from a careful analysis of the published reports of her séances. The confirmation by my spirit friends, of my opinions, thus formed, was regarded as only incidental and confirmatory.

In relation to the foreign medium whom Mr. Newton was in such haste to place under the patronage of *The Two Worlds*, he says he had several interviews with him before I saw him. This is probable, for by this time Mr. Newton had learned that I could not be persuaded to place confidence in the cunningly devised and false stories that so readily took him captive, and it required considerable outside pressure to bring him to the point of seriously proposing that I should accept them as truthful.

Mr. Newton says he has *conclusive* evidence which he obtained, and still has in his possession, that a large number, if not all of the prominent Spiritualists in this medium's native country regarded him as an innocent victim of persecution, in the case referred to. The gentleman, I am aware, has the testimony of the medium himself to this effect, and doubtless has the testimony of certain other well-known Spiritualists confirming the medium's assertion, but I am surprised to learn that he has evidence that even a majority of these regard him "as an innocent victim of persecution." I supposed I had some knowledge of this subject, and it is directly at variance with such an assumption. I know that the editors of the two most ably conducted Spiritualist journals in that country regard him as I do, but if Mr. Newton possesses this "conclusive" evidence, it would seem to be his duty to the medium, whose cause he so zealously espouses, as well as to the public, to publish it widely, so that justice, though tardy, may be done him. I was aware that Mr. Newton was an unpractical man, but I did not before regard him as so extremely unpractical as this course on his part seems to indicate. Should the gentleman now fail to produce his "conclusive" evidence some, at least, will be compelled to believe that his estimate of its importance is greatly exaggerated, and that this evidence, like that upon which he bases his opinions of materializing mediums, is not by any means conclusive.

And here is the proper place to refer to an act of Mr. Newton's, which, as it was publicly performed, is a fair subject for criticism. I was unprepared to believe him capable of stooping so low, as he did after J. M. Roberts's castigation of him in Mind and Matter of March 25th, as to hastily recant, and abjectly apologize to Roberts for having offended, by expressing, in an unguarded moment, a truthful and sensible doubt of the honesty of Mrs. Reynolds. He here proved himself to be sadly deficient in manliness of character, and as it appears to me, in fidelity to his convictions in relation to a question vitally affecting the best interest of Spiritualism.

I know that he entertains opinions of Roberts and his scurrilous sheet, similar to my own, and knowing this, it seems to me to be censurable for him to recognize and afford encouragement to Roberts and his organ, by writing for the latter, over his own signature. But considering the character of the communication, that journal, doubtless, was the appropriate vehicle for its presentation. In view of the possibility of Roberts reviewing Mr. Newton's past record of spiritual vagaries, it is reasonable to suppose that he felt he could not afford to offend him by dissenting from his opinions of Mrs. Reynolds. *Verbum Sap.*

My condemnation of two false mediums has been the ostensible excuse for Mr. Newton's personal attacks, but this was only the opportunity which he was eager to improve by venting his rancorous feelings against me.

His reply to my article in the JOURNAL of June 24th is principally made up of these personal thrusts. Excepting two or three instances, he does not attempt to reply to the many arguments I advance against the genuineness of the mediumship of Mrs. Reynolds and Mrs. Hull. If he expected to influence the opinions of intelligent Spiritualists upon this question, he should have devoted at least a moderate share of his attention to these arguments, but in his impatience to vent his ill-feelings he lost sight of the main object of the discussion, while at the same time, by raising this dust, he hoped to blind the eyes of Spiritualists to the main issue.

It is to be regretted that Mr. Newton should devote his communication almost exclusively to personal attacks, as he thus compels me, if I reply at all, of necessity, to confine myself principally to what relates to personal matters. Unlike Mr. Newton, I have no taste for such work and would gladly leave it for him to perform were it not that the vindication of my character demands that I shall refute his charges.

Mr. Newton has had no sufficient reason that I am aware of, to entertain toward me feelings otherwise than friendly, as I always under all circumstances, while we were associated in the publication of *The Two Worlds*, with one solitary exception, where a different course was absolutely necessary—studiously endeavored to avoid even the semblance of authority, and at the same time I endeavored to impress him with a sense of the kindly and fraternal feelings that I entertained towards him.

But, previous to our parting, I was compelled to believe it was one of his vagaries that it was my bounden duty, notwithstanding my failing health, to continue the publication of *The Two Worlds* for his especial benefit, and he felt that I deeply wronged him in discontinuing it. It is evidently principally owing to his disappointment in this respect that in his reply to my article he accuses me of "natural hardness of disposition," and this compels me, much against my inclination, to state the following facts in refutation, so that my friends whose good opinion I highly value, may judge what degree of truth and justice there is in the accusation.

On the 14th day of last July, when I engaged Mr. Newton, I sent him a check for $100, as a free gift. He did not enter upon the discharge of his duties until the first of the ensuing month. In his letter, acknowledging receipt of the money, he said: "I can hardly command words in which to express the surprise and gratitude which this unexpected proof of your generosity, confidence, and earnestness has occasioned;" and more to the same effect. In a previous letter he said: "I have long felt that we ought to have a paper devoted to Spiritualism of a somewhat different character—more truly spiritual, religious, philosophical and reformatory than any we now have."

The agreement between us provided for the payment of a monthly sum of $100 for his own services and those of Mrs. Newton. On the 1st of August, instead of $100, I paid him $125, and a like sum September 1st. On October 1st, to his surprise, I voluntarily raised his salary to $150, and he was lavish in his professions of gratitude for my unexpected kindness, as he termed it. A like sum he received each month thereafter.

The 22nd number of the paper—that of February 11th—I intended should be the last issued. It went to press on the 8th, and I then expected all editorial labor to terminate, but Mr. Newton cherished the delusion that some party or parties, with abundant means, would come forward to continue the publication of the paper. I knew from previous inquiry and told him that there was not even a remote probability of such an idea being realized, but he entreated me so earnestly to issue another number, principally on the ground that by so doing I might possibly afford him an opportunity of remaining in his position of editor, that, against my judgment, and simply to gratify him, I consented, and by so doing I incurred a needless expense of $150.

At the end of February I placed in Mr. Newton's hands a check for his salary, one hundred and fifty dollars, being the full monthly payment for services that actually terminated on the 8th of that month. I also presented him with another check for one hundred dollars, as a token of my friendship and good will. But to this amount—a free gift—he demurred, and expressed his opinion that the amount should be increased to one hundred and fifty. I attempted to reason with him on the subject, but he continued firm in his demand, and I declined to increase the amount.

Here was another grievance for Mr. Newton to brood over, and for this, together with my failure to continue the publication of the paper for his benefit, he became as his course since then has proved, my enemy.

The gentleman was engaged in editorial labor on *The Two Worlds* six months and eight days, but was entitled to his salary for seven months. According to the agreement between us he should have received seven hundred dollars, while, in fact, he received twelve hundred and twenty-five, the difference, five hundred and twenty-five, being in excess of what he expected to receive and a voluntary gift on my part.

Whether my treatment of Mr. Newton evinces a "natural hardness of disposition," on my part, as he charges, or an unnatural want of gratitude and manliness on his, I leave the reader to decide.

And this is the man who accuses me of being untruthful. I regret that he should be so rash as to make this charge, not for my own sake, but for his, for those who know me well will hereafter hesitate in crediting him when he asserts anything on his own unsupported authority. Untruthfulness is not one of my many faults, and no person who knows me as well as Mr. Newton does, has ever attributed it to me. It has remained for his unprejudiced and discerning mind to make the discovery.

I have never for a moment entertained a doubt of the sincerity and good faith of any of the prominent defenders of Mrs. Reynolds and Mrs. Hull; not even of Mr. Newton's until he so suddenly changed his opinion of Mrs. Reynolds under the gentle stimulus and coercion of Roberts; but even here I would rather attribute his change of base to his utter lack of experience with genuine materializing mediums, and his want of knowledge of the facts and philosophy of materialization itself, which left his mind free to embrace either side which the evidence at the moment seemed to favor.

It may suit the gentleman's mood and purpose to have this discussion of a vital question degenerate into an acrimonious, personal controversy, but not mine. Should Mr. Newton see fit to discuss the question of fraudulent mediumship, excluding personal matter, I will be pleased to meet him on that ground, but otherwise the controversy with him now terminates, so far as I am concerned.

EUGENE CROWELL.

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On the last day of May eight steamers landed at Castle Garden 5,996 immigrants, the largest number ever received in one day. Among them were sixty silk weavers from Marseilles, and over a hundred millers from Hamburg. The total arrivals for May, 90,019, outnumbered those of the entire year of 1876 or of 1878.

The Problem of Evil.

BY ALEXANDER WILDER.

Numerous have been the inquiries, innumerable the endeavors to give some reasonable and satisfactory explanation in regard to the existence and office of evil. It appears repugnant to every thing good and beneficial, yet necessary and unavoidable, perhaps on that very account. To solve the riddle thoroughly is not within the power of human ability, which may not cope successfully with the effort to grasp and contain a problem greater than its own dimensions. Yet it is lawful to make inquiry, not only to know that we are able, but because the endeavor expands and invigorates mental qualities. So too, in the converse: it is not possible by searching to find out God, and to explore the Almighty to the utmost, yet the higher the ideal which we attain of the Supreme Goodness the better, purer and nobler do we become.

But the problem of evil cannot be the complement of the Supreme Right. As the latter is, from its inherent essence the end, the other of necessity is but a means. It is the servant that has no ulterior alternative except to do the will of the master. Whether this be rendered willingly is an indifferent matter; the necessity of it is the supreme law. However ill it may be to do evil that good may be the outcome, it is certain that in the event all wrong is destructive and suicidal and must lay down before the right, which alone is perennial and permanent. Evil is of the transitory, the evanescent and temporizing; good is the static, permanent, and eternal.

The personification of evil as a hostile power was of relatively modern period. It was more usual to refer to it as a negation, like darkness as the shade of the light, death as the extinction of life, the Underworld where the dead were as the converse to the celestial abodes of divinities, demons, heroes and unbodily souls. Our homely old Saxon-English language expresses by the idea of right that which is straight and direct; whereas the wrong is only that which is wrung, distorted, perverted and so made crooked. There was, however, no personation of wrong in the principal classics of the earlier peoples. The devil was never such originally, but a god dethroned. Seth or Typhon was revered till the later Egyptians associated him with their Shepherd-oppressors; after which their sacred myths represented him as the brother and assassin of Osiris, and made his conquest by Horus, and the expulsion of the Great Dragon Hof into the desert, the figures of human redemption. It was not unlike the Persian concept imputed to Zoroaster, who enthroned one supreme intelligence over all divinities and spirits; but when he brought this idea to contemplation as an object found the principle of polarity existent in it, which required an evil as well as a good mind—not as two personalities, however. That idea came later; as when the Judean colonies had been planted by the Persians in Syria, the Asideans and Pharisees personified the Hittite god Seth as Satan, the father of Lies, and Baal Zebul, the Overlord of spirits as the prince of demons, good and bad. In its origin as a mortal concept, and as generally regarded, the evil principle was an energy not wholly and absolutely wicked, but a perversion incident to the limitations of conditioned existence.

The conclusion would appear not only legitimate but indeed unavoidable, that the origin of evil is to be found in the anterior cause of existence. We are thus carried beyond the province of observation into that of speculation. While some regard this as the department of conjecture, others find it the world of clear vision. Our subjective condition as beings of intelligence will enable us to understand aright or otherwise.

That the alliance of the human soul to natural existence has been associated with the privation of good and the casualities and calamities of life, even to the extent of wrong doing and crime, is manifest to all. The first lapse from perfection would seem to consist in the susceptibility which rendered it subject to the attraction toward an objective mode of existence. It becomes a complete fall when the whole spiritual nature is submerged and overwhelmed in external conditions, phenomenal life and pleasures of sense. That which is we may always accept as the right; that which is in change, becoming, phenomenal, is more or less involved in evil and wrong. If the transitory assumes to be the actually real, the greater, and so the rightful lord, it becomes thereby malignant, the liar, the adversary of good, the arch-enemy of mankind.

The tendency has, therefore, existed among metaphysicians to regard nature and material condition as afar from light, purity and goodness. The besetments to selfishness and wrong doing, according to this sentiment, are corporeal. "The heart (or corporeal nature) is deceitful above all things," said the Hebrew prophet; "Yea, it is corrupt, who can fully know it?" "All evil things," says Jesus, "come from within, out of the heart of man, and they defile man." "I find a law in my body warring with the law of my interior mind," says Paul; "for with the mind I serve the law of God, but with the flesh the law of sin." Sokrates explains it in the same way to Theodorus: "It is not possible that evil should be destroyed, for there must always be a something antagonistic to good; nor can it have a place among the gods, but of necessity hovers round the sphere of earth and mortality."

Many curious beliefs have sprung from this conviction. That it is inherent as well as incident in mankind to do evil, is the most pronounced among them. So long as human beings remain in the world they will be controlled by natural laws, it is asserted; and therefore will be evil, sensual, selfish and wrong doers. This is the belief of every Christian denomination, as well as of the various religionists and non-religionists outside of the Christian body. It is to be regretted; for its tendency is to induce a laxity in morals, cruelty and disregard for justice. The bestial sentiment that physical might is the all of right, is justified by the reasoning that it is natural. We blame not the tiger for destroying helpless animals, and cannot by any logic condemn the man with a tigerish nature for acting according to it. This consideration leads statesmen to set aside all humanitarian sentiments and enact penal statutes of a merciless character. The Hebrew Sadducees were cruel in their jurisprudence, while the Pharisees were lenient and gentle. Both acted by their beliefs.

The Oriental mystic has sought to escape from evil by procuring release from the close alliance of spirit with body. The corporeal delights which make the present life attractive, were denounced as evil because they bound the soul to physical existence. It was regarded as needful to rear children to perform rites to the departed soul in order to free it from a suffering in the after life; but as material conditions involved the individual in evil, it was believed that the sexual relationship was impure, and to be shunned except under specific conditions. Marriage was a qualified evil, and tarnished the purity of the soul. The aspirant for a purer excellence, as well as for a more tenacious physical vitality, regarded the attraction and pleasure of sex as destructive to the health of body and mind. Nor is the idea without its intrinsic truth. "He that is able to receive this," said Jesus, "let him receive it."

Under such a belief, the monastic life has been a religious characteristic for uncounted centuries. The Mithraic, Brahman and Buddhist countries are renowned for their celibates; the Essenes, Sabatians, sacerdotal tribes, and Pythagoras also had them, as well as various Christian communities. Other macerations of the body accompanied. Fasting, abstinence from the bath and other privations were employed. It was the aim to trample down the bodily sense, in order that the soul might be emancipated from it into the higher beatitude.

It is certain that many succeeded. They escaped physical disease in its protean forms, often living to an incredible age; and attained a life, a ken, and ecstasy transcending all that they had sacrificed. In the evolution of spiritual energy they also derived inconceivable benefit from their conserved and enhanced corporeal resources. The elimination of selfishness and sensuality from their circle of life was supplemented by the nobler boon of interior force and the bliss of disinterested love.

"We ought to fly away from earth to heaven as quickly as we can," says Sokrates to Theodorus. He further explains that "this flying consists in becoming like God as much as is possible; and this assimilation is the becoming just and holy by means of the interior wisdom." This assimilation is the enfranchising of the divine element of the soul.

But while the philosophers deprecated the mingling of the soul with the corporeal nature, they recognized the rightful place of the latter. Plotinus repeats the explanation, that the separation meant only purification from anger, desire and other perturbations; *yoga* or *nirvana* of the Eastern sages, not physical death. Indeed, dying does not of itself, separate the soul from the entanglement with nature. Spirits after death have and exhibit the like peculiarities as while in the fabric of flesh and blood; they retain a *hylic* nature and its characteristics till they are further purified. On the other hand, this purification may take place while the body yet exists. The soul, in such case, is not agitated by the appetite for food and drink, nor even to sexual appetite; but these are subordinate to it. The individual is in all respects in the world and yet at the same time is above it.

We are thus enabled to behold evil with its concomitants in its proper place and character. It is the obverse side of the great world-picture, the opposing pole, the servant of the right. It gives the soul necessary discipline to evolve and so eliminate impurities. A perfection is thus made attainable of which we would not be otherwise capable. The soul became a denizen of this world for the sake of experience and perfection. But it is none the less divine, however it may be obscured and eclipsed. It yearns for the truer life, and every lapse, pain or discipline which it undergoes has the same infinite end. There is no one so bad but that he can become holy and divine through goodness, and

> Yet spake yon purple mountain,
> Yet said yon ancient wood,
> That night or day, that love or crime,
> Leads all souls to the Good.

Messrs. Galloway and Abel have found coal dust to be an important factor in explosions of the gases in mines. A mixture of coal-dust and air is not explosive, but a quantity of fire-damp too small to produce any effect when mixed with air alone causes the mixture to become violently explosive. Prof. Abel's experiments show that any kind of dust mixed with air containing a small quantity of fire-damp converts the mixture into an explosive compound.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

CONTINUED.

To describe all the experiences of this period would be impossible, and altogether unnecessary for the purpose of this relation. Physical and mental alike were operated upon, to carry on the development of both simultaneously. I was impelled to lecture, with but the one auditor, my sympathetic husband, and when the words refused to come, to stand waiting for them, with mind on the strain to catch the shadow of a thought from the inspiring spirit to relieve the expectancy. Thus for hours I would be compelled to submit to a most trying ordeal, which I could not be permitted to resist, for the purpose of all this was to train my susceptibility, exercise me in concentrating my mind on a point, and keeping it there, and at the same time give the best opportunity for operating upon my physical system throughout, for withdrawing its magnetic ethers, preparatory to replacing them with a more spiritual grade. My voluntary forces were in complete subjection, so that I must stand or sit, stir or keep perfectly quiet, without the movement of a muscle, as suited the purpose of the operator. I would keep so quiet for hours, either sitting or reclining, that my husband would think me sleeping or entranced; but when he attempted to arouse me, I would stiffen my muscles or limbs, and thus oppose myself to being disturbed, without any other sign of consciousness, until permitted to stir or speak. This indicated the process going on with my body, which could not proceed with facility at this early stage, when the latter was in motion.

Sleep was dispensed with just as much as it could be and the functions of life remain undisturbed. I grew more wakeful as I approached the crisis, until for the the last week, I slept almost as little as I ate during that time, which was literally but a piece of bread on the first two days and *nothing* on the other five. My food had been gradually reduced to the minimum of a small piece of bread daily, for some days, when the total abstinence commenced. I did not miss my food nor sleep. I was sensible of no diminution of strength, although I knew I was kept very quiet for some days, allowed but just sufficient exercise to stir my muscles a little.

During these weeks, while all this was in progress, and before this most severe treatment was commenced, my mind was exercised in the strangest possible manner. The sleepless vigilance of my attendants allowed no mental quietude, except during the brief hours of sleep; and it seemed to me that they grudgingly gave way for the few hours, and, at last, moments, of quiet rest that were allowed me. There was an incessant effort to keep my mind concentrated on the work going on with me; as though the co-operation of my own thoughts, desires and aspirations, was a necessary accessory to the labor of unfolding my interior powers. And so it was. The current of thought directed to the object in view, or concentrated on the operators, was placing the mind *en rapport* with the forces at work; and keeping it thus, was preserving the condition most favorable for carrying on the process to a speedy and successful issue.

When I had become susceptible to the secret whispers of my attendants so as to converse readily with them, I was warned to be on my guard against repeating all their secret sayings, or all that might transpire in the privacy of our home, which was the sanctuary where the sacred law of spiritual development was being exemplified, and where no unhallowed influence was permitted to enter, or inquisitive mind to intrude, to volunteer advice or carry away erroneous impressions of what was being done or suffered. I was addressed in this language: "We shall say many things to you, and some of them will be true and some will not be; so you had better keep them to yourself." Why this, I was not informed, and could not understand at the time, unless it was to exercise me in guessing; and as it transpired, if this was the object, I did not prove, at first, an apt scholar. Then commenced the mental exercise, by means of spirit whisperings and impressions, and the psychological influence that was a perpetual spur to thought, which was of every variety of which mind is capable. By turns were aroused all the varied emotions; as mirth, sadness, joy, apprehension, sorrow, disgust, humility, reverence. I listened in silence, and with an absorbing interest, to the most extraordinary statements of the spirits. It was a thing so new, and out of the common track of mortal experience to be permitted thus to discourse and listen, that, of itself, it was a power to psychologize. I told very little of what was thus spoken to my spirit, but what was given in the way of writing or talking, that my husband shared. We committed some blunders, in revealing some things that were written through my hand, as it was quite natural we should, not comprehending, as yet, the law that made imperative the various emotional experiences that were brought about by tales of bereavement, sorrow and suffering, because they could be induced in no other way so effectually. I was allowed to share a few of these private experiences with a few near friends, for the purpose of arousing to intensity a certain set of emotions, when it should appear that I had blundered, sadly, in giving even this degree of publicity to what I had been, in reality, warned was just as likely to prove untrue as true. I learned by this mistake, that test mediumship was a hazardous role for me to attempt to enact. I learned, also, an important truth regarding tests—the power of identifying spirits communicating. I became convinced beyond a doubt, that spirits personate others, and individuals in earth-life, by gathering to themselves of the magnetic ethers of those they would personate and then impressing subjects with this magnetic presence, as though it were the individual himself. This was demonstrated, not only in my own experience, at that time, but in other cases that occurred under my observation in the same vicinity. "Tests" of the presence and identity of this, that, or another spirit, after this, became of little worth to me as demonstrative of any thing but the presence of some spirit or spirits trying their power to effect some purpose with subjects or observers. Communicating by proxy, was thus early revealed to me as a common method among spirits. It will be understood by the reader, that I was learning many things experimentally, regarding the Spiritual Philosophy, that could be learned in no other way so well.

The activity of mind induced and kept up while that of the body was restricted more and more as the crisis approached, involved a philosophy besides that just pointed out. The whole process was based upon principles that interacted, the one dependent upon another, and all acting in unison for the furtherance of the object in view. Thus: Quietude of body was necessary as a means of permitting the operations in progress upon it, while at the same time it prevented the waste of force that would have resulted from activity. Force was not to be exhausted by physical activity, but by the agency of the attractions and repulsions propagated among the finer ethers of the body by spiritual attendants, so as to create susceptibility to spirit forces while the physical system was being exhausted of a grade of physical force, or magnetic ethers. Interrelated to this process of regenerating the body was that whereby the mentality was undergoing the same. The activity in this department of the being corresponded to that among the physical magnetic forces, just described, and served a corresponding purpose. Besides, it served the further purpose of stimulating the flow of the blood, and the consequent mechanical activities of the structure, while the supply of food for nutriment was small and lessening by degrees. It is well understood how emotions stimulate the flow of the blood, and how a student will sometimes live upon the activities of his brain when utter exhaustion would ensue but for the energy of intellect and will, that keep the physical functions in active exercise in answer to the drafts made upon them.

It is not to be supposed that while partial and entire abstinence from food was the requirement, that the body needed and received no nourishment besides. "I have meat to eat that ye know not of," said one highly spiritualized. And they can say the same, to-day, who have been spiritualized by development. The susceptibility created by the developing process described was the means whereby the body was sustained in comparative strength for the many days when the actual food taken would have been insufficient for the purpose.

Fasting, by creating a sparsity of the grosser magnetic elements in the body, which are repulsive to the finer ethereal elements, gives room for the finer ethereal elements of the atmosphere, which are attracted to the body by virtue of a likeness there to them—an affinity they have for elements of the physical structure, which is increased as abstinence continues and, the body is spiritualized by the spontaneous action of the forces. There are those with whom fasting for any considerable time is impossible, without complete physical exhaustion; from the fact, that they have not the inherent capacity to draw upon atmospheric currents for nourishment. Spiritualizing by the method above described is only working upon Nature's plan, to bring about results as natural as that the physical structure is built upon the plan that makes contact of the atmosphere with it essential. Pores for repelling effete matter and pores for supplying stimulus to the physical forces, is the plan; and when this foul matter is in excess in a system, and cannot find egress through the natural channels, there is a repelling force which excludes the finer incoming elements, and grossness is generated or perpetuated; whereas, proper habits of cleanliness, and living in pure, fresh air, are conditions requisite to spirituality of Nature's superior kind.

In this case, digestion and assimilation attendant upon it, were suspended, that the body might be free from the disturbing elements of gross food when the culminating effort should be made, to rid the system of a certain grade of forces, and supply its place by a higher, more spiritual grade. This plan was in imitation of Nature's action in case of disease, when a patient has the inherent vitality to throw off the poisonous virus generated in the system; which effort of Nature exhausts the energies, frequently, to the very verge of dissolution. In cases of this kind, there is apt to be, with vigorous constitutions, and often with those of the opposite class, so complete a regeneration of the system that a new lease of life is taken, and greater power of resistance to disease created. Regeneration by the plan of spirits thus copied from Nature, in this case was to be as thorough as it could be without endangering life. Exhaustion of physical force by the plan of withdrawing it by spirit power after a certain status had been attained, which was susceptibility equal to the emergency, was resorted to as the culminating process of the first stage of development, whereby the climax of this stage was to be reached. This exhaustion once effected, there would be an inflow of strength, both by the natural, spontaneous action of the forces and through the aid of the spirits whose business it was to stimulate natural action, that recovery might be speedy and perfect, and to repel gross elements that might intrude into their sphere of operations, and surround their subject with those higher ones which it could attract on its new plane, which were of a spiritual grade, as fitted a mediumistic subject. As the result of this enforced method, the status of the whole system would be elevated, in the sense that, with the capacity to draw from Nature's superior vital currents, it would have developed a superior power of resistance to disease and weariness; and, besides, it would have become susceptible to spirit forces —magnetism and individual influence—in a superior degree. The attainment of all these objects by the spirit in control, was conferring unquestionable good upon his subject, as must appear to the reader.

As the crisis approached, the treatment increased in severity, as I could bear. My husband was prohibited from allowing any one—neighbor or friend—to enter, who might come to the door, so careful was my spirit controller to have the exact conditions observed which he deemed necessary to bring his work to a successful issue. I marveled within myself as to what would be the result of the strange, unheard-of method that was being pursued with me. We could get no information from our spiritualistic friends, for the most experienced had never witnessed the like. Mr. King consulted our "father in Israel" on the subject, and he gave us no satisfaction, having been put entirely on the wrong track by "the influence," as it appeared, from answers he gave as to my condition. We were to solve the problem by ourselves, and this did not trouble us, inspired as we were by the powers above with confidence to walk the mysterious way that opened before us as we proceeded, with no by-paths on either side that could allure us from it.

I was informed of a crisis approaching, and that passing it would be a severe ordeal, by which my magnetism would be changed; but in just what the severity would consist I was not clearly informed, but was left to imagine by the promptings of spirits, a thousand things in regard to it; this serving as a necessary spur to thought. I had abstained from food for four days previous to the crisis, during which time I had taken but little exercise, and spoken mainly in whispers when I spoke at all, which was seldom, for I was, most of the time, lying or sitting like one entranced and utterly oblivious to surroundings. Yet I was never more awake, and my mind was in ceaseless activity. Nothing which transpired around me escaped my notice, and my family was as much my care as ever, though in directing household matters I expressed myself by gestures and as seldom as possible. Never was I more sane, or more conscious of my condition, or what depended in an impending crisis. During the fourth day I was more than ordinarily quiet, leaving my bed at a late hour to take my position on a couch in my sitting room, where I sat or reclined for the remainder of the day. I was told that the crisis would come that night, and was impelled to tell my husband how to prepare for it. He was to watch with me as with an invalid needing the most cautious care and treatment. I was to have plenty of fresh air, and a teaspoonful of water fresh from the well at intervals of fifteen minutes. He needed no more prompting to his duty. Other watchers—invisible ones—kept their station by him, as unremitting in their care as he, while my strength ebbed away. I became infantile in my weakness; but, sustained as it were by the power of Omnipotence, I could not be harmed. Omnipotent Law was asserting itself, under the direction of intelligence that did not err in one single calculation previously made. I listened to the secret whispers of spirits all the night long; lying, as it were, like a babe in the arms of my mother, who, as a spirit, ministered to me, as I believe, in this close association, as the intermediate connecting my spirit controller with me. (See "Principles of Nature," Vol. III., p. 31.) In the morning my eyes could not bear the light, and the room was darkened; my ears were so sensitive to sound that loud words pierced them like a sharp instrument; and the members of the family spoke in whispers. I kept my couch until about nine o'clock A. M., when I asked my husband to help me into an easy chair, which he did. In a few hours I asked him to help me rise to my feet, when, leaning upon him, I attempted to walk. It was like the effort of a weakling, but I persisted, and made several circuits of the room by his help. I then stopped short, let go my hold of him, and pushed him from me, staggering as I did so. But steadying myself, I commenced to walk alone, gradually gaining strength as I walked, until, in a few minutes, I strode around like a giant in his strength. My weakness was gone. I had indeed passed a crisis, and was coming out triumphantly. I could now exercise to my heart's content, not on the strength of food, for of that I had as yet tasted none; but on that superior strength that came, as it seemed, in an almost miraculous manner, so soon and so swiftly after the crisis was passed. I went about my household duties, but noise and light I could not yet bear. After the fifth day of fasting—the next day—I ate a small quantity of rice. After that I ate as usual, carefully at first, and never as much as ordinarily before the process commenced. My diet was from thenceforth as before, carefully prescribed as to quantity and quality.

The matter of diet with a subject of mediumistic development on the plane of mental manifestations, is of the utmost importance. The introduction into the system, in the form of food and beverages of various kinds, of elements at war with the process going on, is an unnecessary waste of force; a means of prolonging the process of development, and, indeed, of nullifying effort on the part of spirits to create susceptibility to forces of a high character. This can not be doubted by any who have any clear conception of what the process is. Magnetic elements of food are its life; and they enter into the constitution of the material and spiritual structure of the individual, deciding and perpetuating characteristics of races and communities, to an extent hardly as yet conceived of by the majority of thinking people. The axiom, that a people are like the food they eat, in a degree, is coming to be understood, however, by the enlightened, which will prove a powerful means of elevating the status of civilization where intelligence prevails.

Mediums have been ridiculed for observing rules of diet laid down for them, even by Spiritualists, who, it would seem, in so doing, lose sight of an evident law of Nature, and regard the indulgence of the appetite in every thing "Nature has provided" for food as lawful and appropriate for all, without regard to circumstances. There is a demand higher than that of a pampered stomach; as those believe who renounce the "flesh pots of Egypt," to journey to a higher stand intellectually and spiritually. A medium who indulges a gross appetite will as surely fall short of a high development as that law is true to itself. Association of refined ethers of spirit with gross essences of material aliment, is contrary to the law by which spirits associate with mortals to develop mediumship. There are requirements in this regard that relate to the very essence of mediumship, and which, observed, make possible what is otherwise impossible.

TO BE CONTINUED.

The Persecution of the Jews in Russia.

BY LITA BARNEY SAYLES.

To the Editor of the Religio-Philosophical Journal:

Miss Cora Wilburn of Lynn, Mass., a lady of Jewish birth, who has long been known to us—another "peculiar people" called Spiritualists—as a medium, and a favorite writer for the *Banner of Light* during its earlier years, has of late published in the RELIGIO-PHILOSOPHICAL JOURNAL an "appeal to the generous-hearted, liberal-minded class of Spiritualists" in this country, in behalf of the "persecuted Jews of Russia"—and that class, whom we expect to find loving justice and freedom and hating injustice and slavery, cannot afford to let her appeal and that of her kindred, fall upon stony ears; for no one with a soul, can have read of the atrocities perpetrated upon that unhappy people in the Czar's dominions, without the blood boiling in his veins!

All those who have suffered persecution, or are likely to experience it, even if not carried nearly to the extreme visited upon the Russian Jews, must naturally unite against all oppression, if they allow their thoughts to reach beyond their own four stone walls, which it were unwise not to do; and as the receivers and promulgators of a new revelation to man, we have had enough excoriation in the past, let alone the "rods" in each of our states now "in pickle" for us, to cause us to extend our right hand to help the helpless, and our voice to warn all the world that the Eagle of America calls, and wills it that oppression shall cease in all lands under the sun. We, as a sect, not counting our other millions of Liberalists,—Universalists, Unitarians, Free-religious, and Materialists,—are enough to raise a voice like the "rushing of mighty winds," that shall be heard to the four corners of the globe. And all these liberal friends will unite with us, and double the volume of our sound till it becomes the roar of the hurricane, and Russia shall heed our peremptory demand, in addition to that of other justice-loving nations, and "let her enslaved go free!"—

Accident or fortune—I call it *good* fortune—has brought me into acquaintance and sympathy with many Jews. True, they have happened to be mostly persons of more or less culture—thinking, earnest men and women, but they have taught me to respect the Jewish people as a whole, to be interested in their history and their persecutions, to admire their patience, their purity as a moral people, their faithfulness to their families, their love for their race, for which they have "suffered all things, and endured all things," and for still persisting to exist as a race in the face of the dreadful past they have undergone. I suppose that all historians agree that no race, as such, has been so outraged and abused, so spit upon, and stamped upon, as these same Hebrews who now come to our shores to find and enjoy what they so long have sought in vain, a *home and a country*. And our Flag of the Stars and Stripes is broad enough to cover them, and our Declaration of Independence is glad to welcome them, and our hundred years of history has proved them not to be out-done in love of the country they have adopted, in peacefulness of life, in their interest as citizens, in the well-being of the land, in a love of independence that keeps them out of our almshouses, and of right-living that causes our jails to have no claim upon them —a respectable, orderly, industrious people. Literature and ethics are aided by their scholars, and philosophy gains by their administration. What these men are to-day, here and in England, and in the schools and political life of Germany, the whole of their people may attain to, when for them the arts of peace may safely succeed the arts of self-defense; for the Jews are a pains-taking thoughtful, growing people. Such a race as this, older than our English-speaking ancestors can claim to be, is not to be extinguished in this year of '82, by the heel of a Russian despot who dares not place his crown upon his head, lest he and the crown go to pieces together. It is he who is responsible for all this butchery: first, in degrading his countrymen so low, that they do not know that their persecution of the helpless is a sign and seal of their own moral depreciation; and, secondly, for not decreeing the safety of his Jewish subjects by his eternal edict which he might issue if he chose.

The Popular Science Monthly publishes in June and July an article entitled, "The Jews in Europe," by Doctor von Dollinger, and translated by Mr. Wm. M. Salter of Boston, which I wish could be read by every true-hearted American. Then we should have such an uprising for freedom, as would cause all the Russians to quake, and to give back to Israel her own, except, alas! what it has destroyed.

Meantime, let us remember that "good words amount to nothing, except they out-work themselves in *good deeds*."

Sheldon Springs, Vt., June '82.

Episcopalian Orthodoxy.

It endorses the three "Heresies" of Dr. Thomas.

(Chicago Daily Tribune.)

The Rev. R. A. Holland, D. D., of Trinity Episcopal Church, Chicago, the leading pulpit orator of his denomination in the West, delivered a bold sermon before the Convention of the Diocese of Illinois on Tuesday, May 30. It was on "The Church of the Living God," and was remarkable alike for its renunciation of orthodoxy and its contempt for the Church of the past. He flatly denied the infallibility of Scripture, the orthodox atonement, and eternal punishment—the three "heresies" of Dr. Thomas—although the latter's views are but mild doubts compared with Dr. Holland's bold assertions. Strange to say, the Illinois Diocesan Convention, unlike the Rock River Conference, not only entered no protest, but, judging from the expression of its individual members, appears to be in accord with the preacher:

The Bible, says Dr. Holland, is an authority which "has lost its voice. Though a hundred sects give its ancient language a hundred different interpretations, it is dumb, and cannot decide which among them is correct. It is an authority, therefore, whose ultimate decision produces strife rather than peace, division instead of unity. Its final voice is claimed by those who profess to reverence and heed it, to be in favor of perpetual discord. Nay, we do not know exactly enough to make the knowledge authoritative what was its original and only utterance. In five manuscripts of the New Testament alone there are over 30,000 variations of text. How many more there would be should we discover a sixth and a seventh is a problem the very statement of which ends all possibility of faith in the Book as an absolute authority, for we know not what the Book says itself on any mooted question of doctrine; nay, we know not where it is. . . . To say that the variations are unimportant begs the whole question, for if the Bible alone be authority the Bible alone can determine the relative importance of its texts. But that first original Bible, which is the only true Bible, and would show which texts are variations from the tenor of its teachings as the pure, unmixed words of God, has no existence. There is no such book, no such authority extant in the world. . . . .

"Its Gospel and epistles were indited by her (the Church's) ministers—not as a series of infallible definitions nor as a formulated science of salvation, but as a plain story of Christ's love and as letters of exhortation to holy living, prompted by transient needs. No doubt other gospels were written and lost, and other epistles might have been written about principles and duties unmentioned in those we possess if the occasion had called for them. Her books are inspired only as the Church herself is inspired, and her inspiration is purely religious, poetic insight into Divine truth, the sympathetic instinct as to God's will of a social spirit that communes constantly with Him."

Speaking of the orthodox theory of the atonement he says:

"And all the evangelical denominations agree in maintaining certain theories about the atonement to be the very essence of the Gospel, which every Catholic, Greek, Roman or Anglican would laugh at as absurd, if the absurdity were not so pitiful in its unreason and so hurtful to the cause of Christ in the esteem of rational men who are so unfortunate as to identify Christianity with Evangelicalism."

The faith of the Church he says is capable of endless diversity and growth of formulation. "It has no dogmatic decrees about how and to what extent the Scriptures are inspired; about how atonement is made for sin; about the character of the devil, whether he be a person or a spirit of evil in many persons; about how the world is to be judged or how sin is to be punished, and to what length; or how and with what kind of organic chemistry the dead shall rise."

Dr. Holland gives a side thrust at the old-fashioned doctrine of hell in these words: "Mumbo Tumbo is as false as eternal punishment."

He does not look to the past, but, like Mr. Miln, to the future for the ideal of the Church. "Certainly no period," he says, "in the history of the Church can be looked back to as perfect, a pattern of doctrine, ritual, administration to all future time. Such perfection did not exist in the Apostolic age, for there were strifes then about doctrine and gross corruptions in worship. Note the dispute between Peter and Paul and the Corinthian debauch of the Eucharist. The age, that succeeded could scarcely be kept from running wild after the goblins of Gnosticism. Then followed an era when Christianity, by its absorption of paganism, became tainted more or less with pagan superstitions."

"The inclusion of pagan religions," he further says, "could not have been spared, for they gave to Christianity a variety of rites and traditions which enabled it to naturalize itself in many lands and become in fact as well as in spirit a universal worship."

Speaking of the Divine authority among us Dr. Holland says "that it can have no other than human or rational form, for reason is the essence of God in man, and there can be no higher proof than its reasonableness that any idea is from the Absolute Reason or God. This church, then, will be preeminently rational and free. It will encourage free thought and discussion, since thereby alone can it exercise that corporate reason which dwells in and must act through the reasons of all its members. Its God will be an inner God, whose life it shall manifest to humanity as humanity's own, thus proving this Church to be the social Christ—the fulness of Him who filleth all in all. B.

A Golden Dream.

The Quincy *Whig* gives an account of a very curious dream: "About a year ago a young man named Conover had a dream that a large lump of gold could be found in a certain place on the farm then occupied by his father in Lima township, but took no notice of the circumstance further than to tell his father of it; but about a week ago this young man again had the same dream, and in the morning again told his father. The young man remembered the exact location which he saw while dreaming, and the father proposed to the son that they investigate. They proceeded to the spot, and after striking the pick into the ground several times, struck what they supposed to be a rock. They dug it out, and sure enough it looked like a huge lump of gold, and when examined by those who professed to know, was declared to be solid gold. The find weighs nine pounds, and contains $1,928 worth of the precious metal. It is probably some Indian relic, as the shape of it is similar to the stone hatchets found in the mounds in this vicinity. The lump has been seen by a number of people living in Lima township, and this find is particularly acceptable to Mr. Conover's family, as they are said to be poor people.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

SHARED.

I said it in the mountain path,
 I say it on the mountain stairs—
The best things any mortal hath
 Are those which every mortal shares.

The air we breathe, the sky, the breeze
 The light without us and within,
Life with its unlocked treasuries,
 God's riches are for all to win.

The grass is softer to my tread
 For rest it yields unnumbered feet;
Sweeter to me the wild rose red
 Because she makes the whole world sweet.

Into your heavenly loveliness
 Ye welcomed are, O solemn peaks!
And me in every guest you bless
 Who reverently your mystery seeks.

And up the radiant peopled way
 That opens into worlds unknown,
It will be life's delight to say
 "Heaven is not heaven for me alone."

Rich by my brethren's poverty!
 Such wealth were hideous! I am blest
Only in what they share with me,
 In what I share with all the rest.
 —*Lucy Larcom.*

GENERAL NOTES.

Dr. Alida Avery of Denver, was the first resident physician of Vassar College. She is now Superintendent of Hygiene for Colorado. Dr. Avery is a thoroughly cultivated gentlewoman, and an ardent friend of equal rights and opportunities.

The College of Pharmacy of Philadelphia has recently held an examination of a class of 106 students. Miss Babb, a girl from Maine, headed the list.

Mrs. W. K. Vanderbilt of New York, has given a house and grounds complete on the south shore of Long Island to be used as a place of summer resort for the poor children of that city.

A marble statue of Harriet Martineau is soon to be set up in Boston; the plaster cast, by Miss Anna Whitney, having already been shipped to Italy, to be reproduced in stone. It represents Miss Martineau sitting in a straight-backed rustic chair, her hands lying folded over a manuscript in her lap. The hair hangs low upon the broad brow, and is loosely knotted at the back of the head.

Country papers are gradually having their departments "Concerning Women" following the tendency of the times. The Norfolk County *Gazette*, Hyde Park, Mass., has a very interesting column with this heading. Miss Johnson, of the N. O. *Capital and Labor*, has an interesting column in that paper. She is devoted to the silk culture.

The seventieth birthday of Harriet Beecher Stowe, was recently celebrated in a pleasant manner at the residence of Ex-Governor Claflin, near Boston. Poems were read from Whittier and Oliver Wendall Holmes, and letters from many who joined in celebrating her genius.

The association known as the Ladies' Aid to the Garfield Memorial Hospital is endeavoring to raise funds for a general infirmary in Washington, D. C. For this purpose it has sent a circular letter to every State and Territory. The association is largely composed of the wives of senators and representatives.

Bishop Gilmour [R. C.] of Cleveland, recently issued a card forbidding women to connect themselves with the Irish Land League. He calls them "brawling politicians" and other kindred epithets, and utters the astute decree that "women must be women," ending with excommunicating any who shall after the publication of that card, join the Ladies' Land League.

Immediately after the ladies' branch met and resolved to stand by the league. Soon thereafter the president of the league, Miss Rowland, addressed an open letter to the Bishop, strong and eloquent, in defence of the action of the league. The feeling against the Bishop will doubtless result in an effort for his removal from the diocese. Thus their determined resistance against oppression results in a tendency toward freedom from ecclesiasticism, and the world moves, even through sorrow and wrong.

HIGHER EDUCATION OF WOMEN.—CONTINUED.

One of the leading papers of New York City, the *Sun*, contained a few days since the following editorial:

"The President of Columbia College has argued for several years in favor of the admission of women, and now, at the request of some of the most cultivated matrons of the city, he has collected his various arguments on the subject and published them in pamphlet. It seems that of the whole number of colleges in the United States, toward four hundred, one hundred and eighty-three were open to students of both sexes in 1879. In many of these colleges the students are permanently resident, separate buildings being provided for the women students. At Columbia College, however, the students do not live on the grounds, but separate, each to his individual home, when the college day is over. Some of the objections against the education of the sexes together would therefore be obviated at that institution.

"At the colleges where young women are admitted the girls are found, according to President Barnard, to be remarkable for diligence and assiduity. During the first seven years after women were instructed at Cornell University, no young woman was dropped from the rolls through failure at examination. The annex for women at Harvard College has had fair success, though, there the girls do not mingle with the boys, as President Barnard seems to advise.

"The President of Columbia College therefore thinks the time has come for throwing open its doors to women. The women, like the young men, would live away from the college, and could be taught separately, if advisable, as at the Harvard Annex. And once the privileges are granted, he has no doubt that many young women will be eager to take advantage of them."

But the senior class of Columbia are much wiser than their president. They have spoken—let him be silent. Young women can not enter those venerable and classic shades, of which these striplings are the guardians. Noble young men! their pure "social and moral" natures revolt from any thing so derogatory to their Alma Mater as the presence of girl students!

Their high-toned feelings must perforce be be respected. The following is one of the series of resolutions upon the subject passed unanimously at a meeting in which they set right the wisest and best educators of both sexes:

"*Resolved*, That it is the fixed opinion and firm conviction of the senior class of Columbia College that the co-education of the sexes is undesirable from an educational as well as from a social and a moral standpoint, and that its introduction here would be a fatal blow to the future welfare and prosperity of the institution.

VALUABLE TESTIMONY.

Prof. James H. Canfield of the University of Kansas, details in the *Tribune* his experience while acting-president with 275 students. From it we extract: "There are separate cloak rooms; beyond that no distinction appears. The only rule is this sentence framed and hanging in the corriders: 'The University expects of every student unexceptional conduct and strict attention to business.'

"Now as to the results. During the life of the University there has never been a whisper of scandal affecting the good name of any young woman in our classes. No young woman has ever been suspended or expelled. There is less "foolishness" than in the ordinary Eastern college of 275 male students. I speak from both observation and experience. There is more earnestness, hard work, courtesy, and gentlemanly conduct on the part of the young men than in the ordinary Eastern college—early opportunities and surroundings considered—as far as manners go. We can not see any, the least undesirable change in the carriage and deportment of the young women; quite the contrary. The grades, or class standing, of the young women will aggregate as well as those of the young men, if not a trifle better. There are no more failures in work nor irregularities in attendance among the young women than among the young men. At graduation the average health of the young women has been as good as that of the young men—so far as any results of any University work are concerned. We can count on our fingers the young men who are mischievous or insubordinate. During the past five years there have been only three cases of 'hazing,' and these in a very mild form. Of course no young women were engaged in these. There has been no case of discipline before the faculty this academic year; and only one last year. University students were never known to make a disturbance at a public entertainment or public meeting. We do have young women as students. We do not have 'undergraduate hoodlums.'"

COMMENCEMENT EXERCISES.

On June 15th, Cornell University bestowed degrees on a class from various departments, numbering sixty-seven, mostly young men. The only one of these students specially mentioned by the papers at hand, is Ellen C. Brown of Ithaca, whose disquisition on "Handworkers and Headworkers, a Social Problem." was pronounced the most attractive feature of the exercises. Extracts are given and "it closed with a thrilling plea for close union between handworkers and headworkers—for those who will give to the former genuine, hearty sympathy, who will meet them on common grounds, will remember they are not masses, but individuals, they are not blocks and stones, but men and women."

Unhappy Cornell! It is ignorant of the fact that such a student as Miss Brown is, in the language of the Columbia under graduate, "a fatal blow to the welfare and prosperity of the institution." Miss Brown was also class poet, and at this public meeting gave a poem on "Morning and Night."

AT VASSAR,

occurred on the 13th, the meeting of the Alumni, an association numbering about 600 members, with about $16,500 in the treasury. It has founded two free scholarships of $6,000 each, and now proposes to found a new professorship.

The list of graduates numbers thirty-nine, with two post-graduates, who were candidates for the second degree in arts [A. M.] One of these continued her studies abroad, while the other had an essay on general literature recommended as a text-book for the use of students. These young women are Miss M. A. Scott of Washington, D. C., of the class of '76, and the other, Miss E. L. Sutro of Nevada, of the class of '77.

There were essays in Latin, upon Science, History, Literature and Art, but the essay which carried off the honors of the day was that of the Japanese student, Miss Stamets Yamakowa. The subject was, "British Policy toward Japan." I can not forbear quoting from a report before me upon this paper:

"Miss Yamakowa spoke of Japan as standing last on the list of civilized nations, of England's professions of affection for her and interest in her welfare. So great is her love for Japan that she even wants to adopt this child. But her advances are not met with rapturous gratitude. She wants to civilize us, and in the ports open to commerce hundreds have become civilized according to the English idea, and now use vile language and drink intoxicating liquors. We are helpless in the hands of other nations. Every thing is to be sacrificed to British trade, even though sickness, death and dishonor are to be the result. We are not allowed to regulate our laws for our own protection, and when pestilence was entering at one of our ports we could not pass the necessary quarantine laws for preventing it. The introduction of opium into Japan by British traders, because it added so many thousands of dollars to the British Treasury, is one of the greatest evils, yet we can not enforce the laws which prevent it. No British subject is bound to obey Japanese laws, and they have been acquitted when held for the offence of selling opium. We are on the verge of national ruin, and trade is being taken from us. Our exports are not half as large as our imports. We have no control over our tariff; we can not protect our own people. England's true policy toward weaker nations is shown in her manner of obtaining possession of Afghanistan, Cyprus and other of her latest acquisitions. But there yet remain in Japan brave hearts which will give every drop of their blood for their country.

"The valedictory address brought tears to the eyes of the other listeners. Dr. Caldwell was himself visibly affected as he gave the closing address in Latin, adding a few words in English to these young ladies."

"Is Darwin Right? or, the Origin of Man," by Wm. Denton. In this volume the author presents to the public substantially what he has been presenting in his lectures for years, giving here, however, greater prominence to the spiritual origin of man. Price $1, postage eight cents extra. For sale at this office.

"A New Basis of Belief in Immortality," by John S. Farmer. This is an exceedingly thoughtful and earnest work, clearly and forcibly written; only 30 cents. For sale at this office.

We have a few copies of "What I Know about Farming," by Horace Greeley, at the reduced price of $1, postage ten cents, per copy. Those of our readers who are anxious to read what the author has to say on this subject, must order at once.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

A TREATISE ON THE PHILOSOPHY OF PROGRESS, on the Calendar of Time and a Collection of Original Poems. By Moses Hall, of Montville, Geauga Co., O. Price, postage paid, 20 cents, single copy; or 4 copies for $1.

This 78 page pamphlet does not, at least, lack variety. In the "Philosophy of Progress" no great degree of originality of thought can be expected, though much is said, and well said, that can hardly be repeated too often or remembered too well. Instance page 19: "We can not expect that man will become any better than the God he worships."...."And hence, the condition of mind in every age of the world has corresponded and will correspond with its ability to form correct conceptions of Deity."

The only part of this "treatise" that set our teeth somewhat on edge is the affectation of wise generalizations on page 8. Our writers on the Harmonial Philosophy appear apt in this direction and seem to think that a liberal use of the hackneyed words, "Positive and Negative," is sufficient to make clear all things under the sun. Of what use are such generalizations unless they enlighten us in the actual knowledge of the specialities of which life is composed?

In fact are they not often of themselves incorrect and arbitrary? By what authority is "magnetism" for instance, named "positive," and "electricity" "negative." They are both very similar in character and manifestation and seemingly convertible, the one into the other. Methinks electricity in the lightning's flash is sufficiently "positive" to the oak that it rends into splinters, or to the vital power of the man or animal suddenly struck dead by its passage.

Again, the well-known repulsion between the north ends of two magnetic needles (or the two south ends of the same) is as much an exercise of "positive" force as is the attraction between the north end of the one and the south end of the other.

"Evil," classed by our author as a "negative," is not always a mere absence of "good;" but is as often the positive thwarting of the law of harmony as much as the latter is a fulfillment of and a co-working with the law. To the seeker after practical truth, therefore, such generalizations amount to very little. They rather befog than explain, after the manner of the learned lingo of the charlatan. Will our author permit a suggestion of correction in his well put closing paragraph? Instead of the words "give way to" in the second line, put the words "rest upon," so that it will read: "When the manhood age of the world is fully reached, then will faith *rest upon* knowledge and the kingdom of heaven be established here on earth."

"Part 2—The Calendar of Time." Mr. Hall's statements in this instructive and amusing tract appear to be correct. The natural and obvious divisions of time are, first days, second moons, or months, and third, years or the recurrence of seasons, occasioned by the earth's real revolution round the sun. It is interesting to trace historically the efforts that have been made to force these time marks to work together in the construction of a calendar.

If the year had proved exactly 365 days long, how nicely 7 months of 31 days, 4 months of 30 days, and 1 month of 28 days, would have made up the 365 and brought us out even, for a fresh start. But unluckily, W. F. Lyon's very mechanical (?) world builders missed a figure and the year was made nearly one-quarter of a day too long. By the way, is it not worthy of note to what fine points of accuracy the exact length of the solar year has been determined. Science in the time of Copernicus, estimated the year at 365d. 5h. 49m. 20s. Determinations of near 100 years ago reduced this length 31½ seconds. Still more recently it was corrected to 365d. 5h. 48m. 48s. (the same as our author states it); but lastly, and probably the most correct of all, it is now pronounced two seconds less, 365d. 5h. 48m. 46s.

Counting these odd hours, minutes and seconds as one quarter of a day, it became necessary, as Mr. Hall explains, to throw in a day once in four years to make the seasons and the calendar run together. After various previous contrivances, the Julian year was instituted 46 B. C. under Julius Cæsar, by the advice of Sosigenes, a mathematician of Alexandria, and the contrivance of "leap year" was ordered.

Throughout the dark ages, however, when the world seemed going to wreck and ruin, through too much blind faith in dogma, and too little money to grease the world's industrial machinery, all things seemed to run at "sixes and sevens;" and through careless observance of the intercalary days in forming leap years, the calendar got wrong amongst the rest. Besides as our author explains, the leap year rather over corrects, and requires the introduction of centurial years to be determined by the rule he mentions.

About the year 1582 Pope Gregory the XIII. instituted the Gregorian Calendar or New Style, and singularly enough, was incited to it more as a means of regulating "Easter Sunday" than by aught else. This latter is the "Calendar of Time" of which Moses Hall specially instructs us and by his ingenious tables of indices, enables us to settle on what day of the week we were born or on what day of the week we will die; provided some old Bible, on the back track, or clairvoyant prophet, on the forward, will first give us the year, month, and day of the month. He even tells us (how to save the country (?) by ascertaining) on what future presidential years our Presidents will be inaugurated on Sunday.

We learned to do such things as these by judicious use of the Dominical letter along with the old couplet:

"At Dover, Dwells George Brown Esquire,
Good Caleb Finch And David Fryar."

But the indices are a step in advance, and all amateurs in such inquiries had better buy our author's pamphlet, or the charts he soon proposes to publish on card board.

"As to the "Original Poems," they may not be *quite* equal to Milton, Byron, Longfellow, etc., but are as good as many others published. They doubtless amused and helped the author and may do the same by the reader.
J. G. J.

Magazines for July Received.

THE MAGAZINE OF ART. (Cassel, Petter, Galpin & Co., London, Paris and New York.) Contents: The Widower; The Pictures at Aston Rowant; A Treatise on Wood Engraving; Summer-Time; Wren and St. Paul's; Professor Legros; "Dien Wohl, Mein Liebchen;" Fitness and Fashion; The Two Painters; The Story of a Failure; "The Mountain Sprite;" The Drawings of Albert Durer; The Exhibitions; Art Notes; American Art Notes.

LA REVUE SPIRITE. (M. Leymarie, Paris, France.) An able exponent of the Spiritual Philosophy.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; Care for the People under Despotism; Doctor Zay; The Bells of San Blas; Naval Courts-Martial and the Pardoning Power; Strong as Death; The House of a Merchant Prince; The Political Economy of Seventy-Three Million Dollars; Dandelion; The Mate of the Daylight; Concord; Shall Members of the Cabinet sit in Congress? Studies in the South; Recent American Fiction; Bartolozzi; A Student's Library of Art; Lodge's Sketch of Hamilton; Froude's Carlyle; The Contributors' Club; Books of the Month.

THE YOUNG SCIENTIST. (Industrial Publication Co., New York.) A practical journal of Home Arts.

ANDREWS' AMERICAN QUEEN. (The Queen Publishing Co., New York.) Devoted to Art, Literature, and Society matters.

Magazines for June not before Mentioned.

THE MEDICAL TRIBUNE. (Robt. A. Gunn, M. D., New York.) Contents: Therapeutics of Podophyllum; The Treatment of Hæmorrhoids by "Crushing;" Iodine and its Derivatives; The Cause of Tubercular Disease; Grindelia Squarrosa; The Micrococci of Lupus; The Electrolytic Treatment of Malignant Tumors; Diabetes Insipidus Treated by Ergot; The Fresh Air Habit; The Mirror.

To Consumptives.

"Golden Medical Discovery" is a concentrated, potent alterative, or blood-cleansing remedy, that wins golden opinions from all who use it for any humor, from the common pimple, blotch, or eruption, to the formidable scrofulous swelling, or ulcer. Internal fever, soreness and ulceration, yield to its benign influences. Consumption, which is but a scrofulous affection of the lungs, may, in its early stages, be cured by a free use of the God-given remedy. See article on consumption and its treatment in Part III of the World's Dispensary Dime Series of pamphlets, costs two stamps, post-paid. Address WORLD'S DISPENSARY MEDICAL ASSOCIATION, Buffalo, N. Y.

The small courtesies sweeten life; the greater ennoble it.

Glen's Falls (N. Y.) Times.

A Card.

GLEN'S FALLS, N. Y., *Dec.* 11, 1880.

REV. MR. L. N. ST. ONGE.

Dear Sir. Will you please state below what satisfaction St. Jacobs Oil gives you, which you got of us some time ago, and oblige
LEGGETT & BUSH.

Very effective.
L. N. ST. ONGE.

Is there any human experience broad enough to be worthy of the name, which does not include, among its richest and most powerful elements, sentiments and impulses of the heart both moral and passional?

Happy Management.

"How do you manage," said a lady to her friend, "to appear so happy all the time?" "I always have Parker's Ginger Tonic handy," was the reply, "and thus keep myself and family in good health and spirits." See Adv.

The man that works at home helps society at large with somewhat more of certainty than he who devotes himself to charities.

The New World's Dispensary and Invalid's Hotel at Buffalo, N. Y. is now completed and ready to receive patients.

Do the duty which lies nearest thee! Thy second duty will already have become clearer.

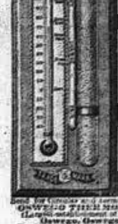
An Impossibility.

Deserving articles are always appreciated. The exceptional cleanliness of Parker's Hair Balsam makes it popular. Gray hairs are impossible with its occasional use.

Price reduced, "Incidents in My Life," second series, by D. D. Home, from 75 cents to 50 cents per copy. This is an interesting narrative, composed of incidents in this famed medium's life, and at this low price should be in the hands of all seekers after truth. For sale at this office.







Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year,........ $2.50
" " 6 months,........ $1.25

SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. *Do not in any case send checks on local banks.*

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 1, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Seeking Heaven, Peace and Happiness by Forcibly Liberating the Spirit from the Body.

Among the many notable suicides that appeared on a late Saturday in the dispatches of the Chicago papers, we select the following: "Mrs. Randall, aged 23, the wife of a machinist at Springfield, Mo., first administered laudanum to her two children and then hanged herself to a tree near the house. The children will recover. The Hon. Thomas J. Foster, a Democratic editor and prominent politician at Fort Wayne, Ind., shot himself through the forehead. He was thought to have been temporarily insane. William J. Land, of Atlanta, Ga., for many years State Chemist of Georgia, drank poison, stabbed himself and then shot himself through the brain."

Each day some poor unfortunate mortal seeks relief from a real or imaginary evil, by forcibly severing the vital cord that unites the spirit and the body. Bad luck, inharmonious social relations, intemperance, ill-health, disappointment in love, failure to realize some ambitious or utopian scheme, poverty, old age with its attendent infirmities, insanity and numerous other causes, induce many persons to act as judge of their own destiny, pass sentence and execute the same by plunging headlong into the arms of death, and that, too, at a period of their lives when illy prepared to meet the requirements of the Spirit-world. Suicide does not always arise from the destructive effects of a revolver, knife, poison or drowning. He who selects four or more years in which to insidiously destroy the vital spark of life, is as guilty of the crime of suicide as that person who sends a bullet on its deathly mission into his own heart. There was the poor forlorn, heart-broken creature, Belle Allan, sleeping calmly in the arms of death. She passed to spirit-life in New York. A floral cross, scintillating with the divine beauties of nature, and sending forth as delightful an aroma as if reposing on the bosom of one who had never sinned, was placed on the head of the coffin. The flowers composing it did not even blush or hide their rainbow tints, as they rested over the remains of a child of sin. Her face was ghastly thin, yet there lingered thereon a remnant of loveliness that spoke of innocent days. Curiosity seekers pressed forward to view the remains and retired with tear-stained eyes, and features dimmed with sadness. After a plaintive hymn, the Rev. C. R. North, of the Chelsea Methodist church, told how, four years ago, he had performed the ceremony of marriage between the girl whose body lay before him and a worthy man, and how she had gone astray. A few mornings ago, he said, she had been put into the street, at the break of a rainy day, from the house in Twenty-ninth street in which she lived, begging in vain to be allowed to die there. She managed to get to the clergyman's house. She was taken to the mission and cared for till she died.

Mrs. Allan had commenced to commit suicide when she left a worthy husband, and begun a dissolute life on the surging, seething, heart-sickening sea of sensuality. She contended with its violent storms and deadly charms for four years only, and could then continue her downward career no longer; she was dying—constantly dying during all that time, and the verdict of the coroner's jury, if one had been convened, should have been, "Death by suicide!"

Men and women are constantly going astray, and when the darkness of their own misdeeds so envelopes them that they cannot discern a single ray of light beckoning them to struggle heroically for a higher and grander plane in life, they plunge into the abyss of death, expecting—they know not what! Those who are morally blind, grope in darkness often anticipating, no doubt, when they shall have severed the vital cord of life, to awaken amid the transcendant glories of the Summer-land, and be welcomed to the regions of bliss by anthems of praise from glorified saints and the angels of God. It is a sad fact, however, that some human beings repose languidly or fretfully in the dark side of existence during the whole of their earthly career. No exhilarating sunshine and gladness for them; no flowers in the gardens of their nature; no surroundings that speak of innocence and love; no clear sky to envelop their lives, and into which they can peer and catch a foretaste of heaven; no moments of happiness that do not present thorns to sting the flesh, broken glass to cut the feet, and debris to obstruct the way. Some, there are, who know nothing of the unsullied pleasures of life. To each of their joys there are a dozen stings; to each of their moments of pleasure, ominous dark clouds and indications of approaching pain. They are born under a cloud, they live under a cloud, they die under a cloud and pass to spirit-life enveloped in one.

The inharmoniously developed, those who seem to be stranded or shipwrecked on a barren coast, seek relief in suicide. Whether a Samson who perished amid the ruins he caused, or a Saul who fell by his own sword, or a Pietro Peratti, the Neapolitan author who plunged headlong into the burning crater of Vesuvius, or an Achitopel, who in mortification at the neglect of his counsel by Absalom, deliberately hung himself, or a P. B. Randolph, the brilliant author and seer, or a John Powers who threw himself into the seething furnace of the Tredegar Iron Works in Richmond, Va., or a Cleopatra, or a Demosthenes, or a George W. Burleigh, who at Capron, Ohio, advertised that he would deliver a lecture, and conclude by shooting himself through the head before a large audience, who had paid $1 per head to witness the singular occurrence, which they unexpectedly had an opportunity to do—whoever commits suicide is blind as to the inevitable results that follow, and is to a great extent enveloped in darkness.

There was Mrs. Syeboldt—poor, malformed woman. A short time ago when her husband returned home, she met him at the door dressed neatly in white, and holding a small bouquet of flowers in her hand. She, in an incoherent manner, told him that she had poisoned her four children and herself also, that all might take passage together for heaven. "I bathed them first," she remarked, "and dressed them with my own hands, as you see them there. I bought flowers for each one of them, as you see." And there they were, each dressed in white, each with hands folded, in which were white artificial flowers, and ribbons in their hair. The baby's wrists were tied with a white ribbon, and a white wreath was on its forehead. She was the first to be sent "heavenward," and, to that end, was laid in her little crib upon a pillow. Beside her was Annie, the second one who followed, similarly dressed. On a bed in the southeast corner of the room was the boy, who had been placed under the coverlets. He was dressed in white, and his hands were closed across his breast. In the other bed, on the west side of the room, Matilda was lying, just as she probably took her position immediately after she had written the following letter to a schoolmate:

> TO MARY MURPHY: I will tell you the whole story of our trouble. My mother was always sick you know, and thought of dying often, and thought how if she was dead how we would be treated, and so thought it best for us all to die at once, and bought something to kill us—the baby first, Annie second, Tony third, I after, and then my mother. We did not suffer much and now we are out of trouble. No pain or sorrow must we bear. Remember me and the family. Good-by. Please tell Lizzie Morris to take the book that I brought home to school. It is not mine. It is the history of the U. S. Take it to room 5, to George Caproni (Ca-pro-ni). It is on the lower shelf of closet.
> MATILDA.

Now in spirit-life, surveying her own wrecked earthly home and disconsolate husband, the unfortunate mother will be able to fully realize the great mistake she has made, and learn that no poison can dispel the darkness of her spiritual life, and that she can only rise therefrom by worthy deeds and heroic devotion to truth and right. Happiness can not be gained by violence. The fatal shot, the cruel thrust of the keen blade, the bold leap into a watery grave, or the administration of poison, never can cause the Angel of Happiness to approach with her genial smiles and loving heart, to dissipate the dark clouds that envelope the human soul. She is only attracted by good deeds, philanthropic purposes, noble impulses, and a constant desire to rise above the sordid drossness of earth, into a purer and more divine atmosphere, therefore no one can gain immediate happiness by forcibly liberating the spirit from the body.

In order to divest *The Alliance* of any taints of religion, Mr. Miln, the Agnostic, has been employed to do editorial work thereon. The change from a religious to a literary paper, may now be considered complete. Prof. Swing's sermons will still be published therein, but they must be taken according to directions, as mere literary productions; if taken otherwise a spasm might follow. A sermon on "Grace," "Infant Baptism," "Hell" or "Heaven," will make excellent "literary" reading—if you only think so.

Miss Willard delivered a very able and eloquent temperance address at Des Moines, Iowa, June 11th.

Wallis v. Colby.

In the JOURNAL of May 20th we quoted Mr. Colby as follows: "We were never called upon in regard to giving him (Wallis) a reception and consequently could not have 'flatly refused,' as alleged, to any way aid the movement." We called attention to the fact that Mr. Colby did not deny Mr. Wallis's statement until the latter had put three thousand miles of water between them. We further intimated that the editor of the "harmonious" sheet would suppress Mr. Wallis's reply. Of course he would, as its publication would prove to his readers that he had wilfully falsified.

On June 13th we received from Mr. Wallis a copy of the reply he had sent the editor of the *Banner* for publication. Mr. Wallis requested us to publish the same, provided it was suppressed by Mr. Colby. We have waited sufficient time and, as it is apparent that Mr. Colby will not convict himself through his own paper, we now publish. The reader will note the moderation Mr. Wallis exhibits in his answer. There is nothing in it that Mr. Colby can take exception to except its truthfulness, and that kills it for him.

Another Explanation.

To the Editor of the Banner of Light:

In your issue dated May 13th, under heading "Explanatory" in reference to a circular issued in New York, you say you are "falsely accused of making special efforts" to prevent Mr. Wallis from having tendered him a public reception in Boston. The circular makes no such charge; the statement is simply that "his Boston friends have abandoned their intended farewell because Mr. Colby 'flatly refused' to in any way aid the movement." It is impossible for any reader to find in those words a charge that you have made "special efforts," etc. You next say, "We were never called upon in regard to giving him a reception." Permit me to state that you were among the friends whose names had been given in by me to be invited to take part when asked by my Boston friends who I should like to have participate in the evening's exercises. It was to gain your co-operation that my friend called upon you. The result of that visit was reported to me in a letter dated Boston, March 27th, as follows (after stating that invitations had been given to Drs. Storer and Currier, Mr. —— says:)

"My wife, on Saturday, called upon Mr. Colby of the *Banner* to get his co-operation. He showed her a letter in *Light*, written by you [me] and also some comments of his own in the *Banner*, and flatly refused to do anything to further the object, and for this reason these friends determined to abandon the project, thinking it best because of the *Banner* being down on you [me] and for fear of causing a division among the people as there would be under the circumstances.'"

Again in reporting our conversation *in re* Mrs. Hull you report me as having said, "Mrs. Hull is a fraud—one other person and myself at least think so." I remember that I gave you a detailed account of what I saw, and stated that others witnessed exactly the same state of things as myself; but it was you who made the statements, "You *think* so," "It was your *impression*," "You ought not to say anything about it until you had made sure and been a number of times."

I *was* sure, or the evidence of my eyes and testimony to facts witnessed is valueless! You call my published letter in *Light*, my "conjectures," when it is a plain and clear statement of the facts of the case as witnessed by me, corroborated by others and supported by the New York exposure. If my observations calmly made and dispassionately stated are "conjectures," then all testimony to phenomena is conjectural! More particularly would this be true where sitters go into ectasies at the time and afterwards report in high flown and sensational style the "wonderful and stupendous manifestations" they claim to have seen.

You say the editor of the RELIGIO-PHILOSOPHICAL JOURNAL substituted "Frobisher Hall" in place of "Steck Hall." The fact is the alteration was made in New York because the committee could not obtain the use of Steck Hall and the meeting *was held* in Frobisher Hall. Such are the facts of the case and I leave your readers to judge of the points at issue.

Having spent money unexpectedly and being in Boston, unable to draw upon my reserve stock which was in Brooklyn and finding the journey through to Chicago would cost me more than I had anticipated, fearing that I might run short, I trespassed upon your kindness so far as to borrow $5, which you readily loaned me and which I duly returned at an early date with hearty thanks, but I did not anticipate that by availing myself of your kindness I was to be reminded and the whole community apprised of the fact or I should have found some other friend.

I have not mentioned the name of my Boston friend, as I have no wish to draw others unnecessarily into this controversy, but I give you the name privately to refresh your memory, that you may recollect that you were "called upon."

Yours, for truth and justice,
E. W. WALLIS.

Mr. J. H. Tompkins, of Grand Rapids, Michigan, President of the Spiritualist and Liberalist Society of that city, spent an hour with us last week. He is a gentleman of broad progressive views and clear conceptions of the needs of the hour. Evidently the friends in Grand Rapids were most wise in their selection of a leader. Mr. Tompkins says Dr. Peebles has been speaking for them with good satisfaction. While in our office, Mr. T. met Mrs. Bulleno and made a provisional arrangement for her services during September.

$100 FOR MRS. HULL.—A prominent citizen, well-known as a devoted Spiritualist, having read Dr. Crowell's proposition to Prof. Kiddle for test séances with Mrs. Hull, authorizes us to say that he will give Mrs. Hull $100 if she is pronounced by Dr. Crowell to be a genuine medium according to the conditions of the aforesaid proposal. We guarantee payment of said amount when Dr. Crowell shall publicly acknowledge that the medium is genuine.

Mrs. H. S. Stearns can be addressed at Oswego, Kansas, for business engagements until further notice.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column, are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

A. B. French lectured last Sunday at Clyde, Ohio.

Mrs. Morse-Baker has an engagement at Cincinnati, Ohio.

J. H. Harter of Auburn, N. Y., will speak in Ashtabula, Ohio, on Sunday July 2nd.

Dr. Dickson is meeting with excellent success as a healer at 266 Wabash Avenue.

Dumont C. Dake, M. D., will treat the sick at his office, No. 8 West 13th St., New York, until July 6th.

G. H. Brooks will visit Prospect Park and Wheaton, Ill., next week, in the interest of Spiritualism.

Mr. J. C. R. Porter will lecture for Brooklyn Fraternity, at Brooklyn Institute. Subject: "Facts, not Fancies."

Dr. Alice B. Stockham is meeting with excellent success at lecturing in Colorado. She is to visit Leadville and Canon City.

Mrs. Shepard, formerly Mrs. Samuels, will lecture before the Second Society of Spiritualists at Martine's Hall, next Sunday evening.

Mr. F. A. Heath, the blind medium, lectures, sings and gives readings of character, which seem to awaken interest wherever he goes.

Mrs. M. C. Friesner, 51 North Sheldon St., is giving good satisfaction as a magnetic healer. She will visit patients when they are unable to go to her.

A letter from Mr. Simmons informs us that Henry Slade will be in Detroit the last week in June, and that he may reach Chicago about the 8th of July.

We regret to learn that E. W. Wallis, of England, has been prostrated with sickness, and was consequently compelled to cancel his engagements for June.

Mrs. C. E. Webster, 289 West Madison St., is spoken of by Hon. George S. Bowen and others as being a very fine magnetic healer, worthy of confidence and patronage.

Wm. R. Sowden, a member of the Board of Trade of Chicago, has generously paid for the JOURNAL one year, for E. C. Culver, of Swede Point, Iowa, our aged friend, whose letter we printed last week.

We commend the report of the Sturgis yearly meeting on the sixth page, to those who write for the press, as a pattern of brevity and completeness of statement. It tells the story as well as though a column in length.

A private medium wishes a few weeks rest and quiet in a family of Spiritualists within 100 or 200 miles of Brooklyn, where her medial powers would be welcomed. A neighborhood exempt from hay fever preferred. References exchanged. Address with lowest terms, Miss J. D., No. 664 Carroll St., Brooklyn, N. Y.

Mrs. A. L. Davies writes that she has spent four days at the Orion Park Camp Meeting and enjoyed it very much. Many able speakers were present, also Charles E. Watkins, the slate-writing medium. She closes by saying: "I like the stand the JOURNAL has taken to protect the true mediums by exposing all humbugs."

Dr. Townsend, the successful Psychologist, has returned to the city, and has located at 457 W. Madison St., where he proposes to give instruction in Psychology, for the purpose of treatment and giving entertainments, and to develop sensitives. His lectures and entertainments here last winter created a wide-spread interest.

The homeopathists, who were badly persecuted by the allopaths when they were first struggling for an existence, have apparently forgotten their former history and have drawn up a bill to be presented to the next Legislature of Maine, providing a punishment by a fine of $50 per day, for any magnetic physician who ventures into that State to treat disease.

In last week's issue of the subsidized Boston organ of fanatics, frauds and free lovers, appears a most "harmonious" and "charitable" illustration of the manner in which the editor of that alleged newspaper, under pressure, possibly, of the psychological control of his cabinet of cranks constituting the "power behind the throne," of which he is the figure head, treats the desire for test conditions and accurate modes of investigation of such people as W. Stainton-Moses, Prof. Wm. Denton, the late Epes Sargent, Hudson Tuttle, Mrs. M. M. King, A. J. Davis, Lyman C. Howe, and hundreds of other widely known Spiritualists as well as other thousands not so generally known but inspired with equal earnestness and love of truth. The aforesaid illustration is in the shape of a wood cut purporting to show what the test conditions are which the JOURNAL and Denton, Davis and others advocate. The picture is made a part of Mr. A. E. Newton's article written for and published in the JOURNAL of last week; but which the writer, though an old newspaper man, contrary to newspaper etiquette also sent to his Boston patron without notice to the JOURNAL of his intention. Whether Mr. Newton's communication was thought to be a fitting frame for the picture and used for that purpose with his consent, is unknown at the JOURNAL office. If Messrs. Colby, Newton & Co. can gain the consent of their "band" to their sending the JOURNAL the caricature, we will publish it without comment and they shall be welcome to all the effect it has favorable to their views, upon our readers. In the meantime our only comment is to quietly call the attention of our readers to the platform thus assailed by the Boston organ. It has long been the policy of the JOURNAL and was formulated in its present shape some years since with the aid of most of those whose names are mentioned as endorsing it. It will be found on the eighth page under the head of Physical Phenomena.

Current Items.

The officers of the Salvation Army were arrested in New York and fined $5. Salvation's free for you and me, but not for people who make a business of it.

The total number of periodicals and newspapers published throughout the world is estimated at 37,274, with an aggregate circulation of 16,000,000,000.

A new Atlantic Cable Company has been formed, with a capital of $10,000,000. The general route of the line of telegraph is from New York City to some convenient point on the coast of the United States, and thence to the coast of Portugal, Spain or France.

The suicide epidemic had an extraordinary run at Danville, Ill., where three young girls employed as servants in a boarding house borrowed twenty-five cents of the landlady, purchased arsenic and poisoned themselves. The ages of the girls were 12, 14, and 17, respectively.

About 400 persons, representing every branch of social and literary life in New England, assembled at the residence of Ex-Gov. Claflin, near Boston, on Mrs. Harriet Beecher Stowe's seventieth birth-day, June 14th. Poems by Holmes, Elizabeth Stuart Phelps, Whittier, and others were read.

By a law which passed Nov. 1st, 1881, and became operative May 1st, 1882, it is forbidden throughout Holland to retail spiritous liquors of any kind to any person holding any public appointment, or to any other person not holding a license under the provisions of the statute.

The Bishop of St. Albans, England, has admitted four ladies as the first sisters of the newly established community of the Name of Jesus, at Maplestead, in England. The sisters made no vows for life, but only of poverty, chastity and obedience, revocable from time to time. Their primary, but by no means their only work, is in penitentiaries.

The Portland, Oregon, *New Northwest* speaks hopefully of the new Oregon Legislature, saying: "Known opponents of woman suffrage who have been elected are few in number, and it seems impossible that enough objecters will be found among the uncommitted candidates to prevent the endorsement of the pending amendment. Women have no cause for fears as to the action that will be taken next fall."

Mr. Darwin's home near Orpington, Kent, was a plain, comfortable looking brick house in a few acres of pleasure ground, less than half a mile from the village. A chief feature of the premises was the greenhouse where Mr. Darwin kept the plants on which he experimented. Some of his experiments were extended through a period of thirty or forty years. Patience is more than a virtue; it is a necessity for some of us.—*Christian Union.*

Vennor, the alleged weather prophet, has stated the grounds of his predictions to be as follows: First, on the principle of recurring periods in the weather at irregular but ascertainable intervals; second, from a close study of charts of the winters of past seasons, embracing a period of fifty years; third, from upward of eighteen years' out of door and camp life, and original observations of the habits of birds and animals; fourth, from impressions intuitively formed and not describable.

The acquittal of the Rev. A. Burns, D. D., LL. D., by the Wesleyan Methodist Church of Canada, on the charge of heresy, is regarded as a great triumph for the younger and progressive element in the church. The charges were substantially the same as against Dr. Thomas, embracing inspiration, the atonement, and eternal punishment. The occasion of the trial was the letter to Dr. Thomas, first published in the Chicago *Tribune*, in which Dr. Burns professed sympathy with Dr. Thomas's views on all three points, and encouraged him to stand firm against his assailants. The trial lasted three days, and the excitement ran high, although, according to a letter from Dr. Burns to a friend in this city, not an unkind word was uttered on either side.

The astronomers who went to Egypt last month to witness the eclipse of the sun, report that the natives were greatly frightened when the mysterious darkness crept over the land and the sun seemed to have been extinguished. A shout of horror and wonder went up from the crowd collected along the Nile and around the station of the astronomers as the last gleam of sunlight disappeared. The excitement of the natives was increased when they saw on the right of the hidden sun the form of a flaming cimeter. It was a new comet, whose existence had not been suspected before. It had been concealed in the sun's rays. Probably a thousand astronomers would not be able to convince the ignorant dwellers along the Nile that that sword-shaped comet was not an omen of the warlike events that have since taken place in Egypt.

Mrs. Arthur's room in her beautiful New York mansion, in which she died, has never been disturbed; her needle is still threaded and sticking in a bit of delicate embroidery in her work basket, undisturbed, nor will her husband allow any one to change the room in its furniture arrangements. There is the little rocker beside the standard work basket, and the little negligee crotchet slippers. There stands her desk, with the ink dried on her pearl-handled pen, which she had hastily put aside from some interruption, never to use again on earth. Her favorite books are placed in a tiny case, with a marker in one of them, just as she left it. On the table are placed each morning, by orders from the president, a bunch of her favorite flowers. Even her favorite perfumes are in the toilet bottles at her dressing-case, and in the wardrobe hang her dresses. This room is bright and sunny, her former maid keeping it neat, and arranging the flowers in the vase, and attending the canaries in the window, but never altering the place of the furniture, books, etc. This room is a place where the president takes much comfort in reading and meditation, and they who know say, that the bit of needle work has been many times wet with tears by the husband.

MOTHER'S DRESS.—A little fellow from a charitable institution was being taken to a New Jersey farm, "bound" for a term of years. The agent noticed that the boy kept his right hand inside of his jacket, and occasionally would peep in with a tender look. At last he said: "What have you got in there, my little friend?" "Oh, nothing, sir," he replied, "only a bit of mother's dress, which I've sewed in my coat; it was the dress she had on when she died, and now it kind 'o comforts me to touch it." That boy has no bad start in life with such a tender recollection of a dead mother's love.

Our Spiritual Exchanges.

The Medium and Daybreak gives the following clairvoyant vision: The *Northern Echo* states that a strange 'information' was brought the other day to the Darlington police. A respectable working man, residing at Darlington, called at the police station, and stated that his daughter, who had been 25 weeks an invalid confined to her bed, had in a trance seen two men whom she knew to be the murderers of Lord Frederick Cavendish. The girl is suffering from an injury to her spine, and appears to have spent the last eight weeks of her life in a condition of semi-unconsciousness, taking but little food, having brief intervals of wakefulness, during which she speaks with a calm confidence of having visited, in company with her familiar spirit, whom she calls 'Sister Jane,' various strange scenes. It was on Thursday last she paid her first visit to Dublin. There she saw in a house on Thomas Street, a man who had taken part in the murder in Phœnix Park the previous Saturday. He was a man of less than middle age, of fair complexion, very fair, and of hair not exactly red or brown, but between the two, and whiskers lighter than sandy. He was dressed in a gray suit of clothes; but the clothes he had worn on the previous Saturday were laid in a chest of drawers. She also saw another man at Pryce Terrace, dressed in a brown suit. His clothes worn on the previous Saturday were at the moment of her visit laid on the lid of a box in an upper room of the house. She revisited the same two houses on Friday. Both men appeared now to be under the influence of great fear of being discovered. The man in Pryce Terrace was especially frightened, and stayed in the upper room. Indeed there appeared to be no one else in the house. The person making this statement, Eliza Ann Hamilton, is no impostor. She is a child of honest parents, the subject of severe, possibly fatal, illness, and spends most of her time in singing passages from the hymn-book. Some of those about her regard her as a person devinely inspired. No one, whatever other theory is favored, doubts the sincerity and honesty of the patient."

The *Herald of Progress* has some excellent "Hints for Ladies;" could it not furnish some equally as appropriate for the gentlemen? It says: "In the morning use pure water as a preparatory ablution; after which they must abstain from all sudden gusts of passion, particularly envy, as that gives the skin a sallow paleness. It may seem trifling to speak of temperance, yet this must be attended to, both in eating and drinking, if they would avoid pimples. Instead of rouge let them use moderate exercise, which will raise a natural bloom in their cheeks, inimitable by art. Ingenious candor and unaffected good humor will give an openness to their countenance that will make them universally agreeable. A desire of pleasing will add fire to their eyes, and breathing the air of sunrise will give their lips a vermillion hue. That amiable vivacity which they now possess may be highly hightened and preserved, if they avoid late hours and card-playing, as well as novel reading by candle-light, but not otherwise; for the first gives the face a drowsy disagreeable aspect; the second is the mother of wrinkles and the third is a fruitful source of weak eyes and sallow complexion. A white hand is a very desirable ornament; and a hand can never be white unless it be kept clean; nor is this all, for if a young lady excels her companions in this respect, she must keep her hands in constant motion, which will occasion the blood to circulate freely, and have a wonderful effect. The motion recommended is working at her needle, brushing up the house, and making herself as useful as possible in the performance of all domestic duties."

Light for All has a free circle, at which questions are submitted to the controlling spirit and answers given. A late number contains the following questions and answers:

Q.—What is the highest mode of progression?

A.—By always doing right.

Q.—Which is the greatest crime—murder or suicide?

A.—Suicide. He who takes his own life endures darkness almost forever. Light can come to him only at intervals, and that is brought to him by the higher spirits.

Q.—What is meant by "the Day of Judgment?"

A.—There is no one day of judgment. You are judged every day. One day is no better than another. Some think there is a final day of judgment, and that a life book is kept, and when you pass away you have to be judged all at once.

Q.—When people are about to pass away do they judge their own deeds?

A.—No; but a few do. Many spirits pass from the body in an unconscious state, and do not know anything about their transition, while with others their whole life passes before them like a panorama. Owing to the too free administering of opiates a great many people pass out of the body in a stupefied state. Opiates should not be administered for several hours previous to the passage of the spirit from the body.

Light, of England, says that the following communication has been forwarded on the part of the Council of the British National Association of Spiritualists to the family of the late Professor Zöllner: "I am directed by the Council of this Association to express to you the deep sorrow with which the members have heard of your bereavement. Although for the most part they cannot regard even a premature passage into a higher condition of existence as in itself a calamity, the loss sustained by those who were and are dear to Professor Zöllner—a loss which in a different degree is shared by all who have at heart the enlargement of the boundaries of human knowledge—could not fail to move their regretful sympathy. In the view of no small section of English and English-speaking men and women, Spiritualists and psychologists, the names of Zöllner and Crookes will ever stand apart as those of the strongest and foremost champions of a great truth at a time when it was most misrecognized and contemned. The honor which surrounded Professor Zöllner's reputation is no vain breath of worldly applause, but is that due to labor and self-sacrifice. In this and in continued commune with a lofty intelligence it is our trust that you may find consolation. Begging you to pardon what may possibly be intrusive upon your great grief,—I have the honor to be your most obedient servant,

(Signed) THOMAS BLYTON,
Sec., B. N. A. S."

Belief and Conduct.

From those who have escaped from the intellectual bondage of dogmatic theology, we often hear the remark that it is of no importance what one believes, if his conduct is correct, and in confirmation of this view are often quoted the words of Pope, who, in contempt for "modes of faith," said, "He can't be wrong whose life is in the right." This sentiment, the natural result of a reaction from the orthodox doctrine that God will torture forever creatures of his power for erroneous theological beliefs, was born of intellectual cloudiness not less than of tenderness of heart and tolerance of spirit. In the sense only that a man's life includes his theories and thoughts as well as his deeds, is it true that "he can't be wrong whose life is in the right." If one's theories and thoughts are wrong, then an important part of his life is wrong. The acts of an individual are more direct and immediate in their observed influence on society than his beliefs; but the latter are not less real, and are quite as far reaching and often more powerful in their effects.

An individual's acts appeal to the senses. His beliefs, with which his conduct may be glaringly inconsistent, manifest themselves in ways so numerous, subtle, and imperceptible, and frequently blossom forth and ripen into the fruit of action at periods and places so remote from those at which they were expressed that the connection between the beliefs and their legitimate effect generally escapes the ordinary observer. Hence, the popular notion that theoretical beliefs are of but little, if any, significance as factors in human progress, and that a man's influence should be judged chiefly by his character as manifested in his conduct. Yet a belief adopted by one whose conduct is scarcely affected by it, because determined by inherited tendencies, early impressions, or social environment, may through his influence be adopted by those into whose lives, long after he is dead, it shall be incorporated as an active force in the formation of character and the determination of conduct.

A thought, a theory, a discovery, or an invention, whatever be the moral character of the individual who first announces it, may profoundly influence the conduct and modify the conditions of millions through countless generations. A political or social theory originating in the mind of one who is regardless of the conventional standards, and even the just and reasonable requirements of morality, may prove a great benefactor to the race. Equally true it is that a false theory advocated by a sincere and an enthusiastic philanthropist, and recommended by his own purity of life and nobility of character, may in time poison the social organism, producing possibly a moral cancer which only the surgery of revolution and war can cut out of the system, still leaving perhaps the taint of disease to be combated and overcome in the on-going years. Error incorporated into individual or social character renders harmonious development impossible; and the more deeply it is implanted and the more numerous and firmly established are the false adjustments to which the character is forced in accommodation to the disease, the greater the suffering to be endured before the permanent conditions of healthy growth can be reached.

Clear thinking then is quite as important as correct living; and the man who helps to make men think aright thereby helps to advance not only intellectual, but *moral* progress, and to augment the sum of human happiness. He, on the contrary, however unexceptionable his conduct and pure his motives, who helps to befog, mystify, and confuse the minds of men by his shallow, dreamy thought is quite as much the enemy of moral as of intellectual advancement. Slovenliness in thought is certain in the long run to result in slovenliness in morals. Thought cannot be divorced from conduct, even though the thought, true or erroneous, of one generation, shows itself the most conspicuously in the conduct of succeeding generations. A teacher of error may be sincere, but his sincerity in no way severs the connection between cause and effect, and therefore in no way diminishes the results of the error. Indeed, intellectual error is dangerous and harmful in proportion to the sincerity of its adherents, upon which its growth depends.

The poison lurking in many theories is the more effectually hidden, like the serpent in a bed of roses, by the drapery of language and a false sentimentality, which while they charm often conceal the implications and absurdity of a belief; but time strips such theories of all that deceived and deluded men, and shows their real results in the moral rottenness as well as the intellectual deformity which they produce.

It is evident that he who, in laying stress on conduct, attaches but little, if any, importance to theory or belief, and judges men's influence wholly or mainly by the acts by which they project themselves out upon the field of active labor, ignoring or assigning to a secondary place the influence of philosophers and thinkers, takes a view of life that is narrow, and narrow in its tendency. It is not necessary to say that we in no way depreciate the importance of conduct, or undervalue the efforts of those who appeal directly to a man's moral and philanthropic nature. We ask only that they recognize the not less needed and not less useful work of those who stimulate thought, increase knowledge, and in science and philosophy, as well as in poetry and song, help educate the race in the principles of truth and virtue.—*B. F. Underwood, in the Index.*

M. Cailletet, the eminent French chemist who has made so much progress in the matter of liquefying gases, has recently added some interesting discoveries to those which have heretofore been connected with his name. He has first liquefied oxygen and ozone at a temperature of 105 degrees C., under great pressure, and then taken away the pressure. The liquefied gas being in a thin glass vessel surrounded by a strong envelope, he has next taken away the envelope and exposed the liquid oxygen and ozone to sight. Under these circumstances evaporation took place slowly, and there was ample time for observation. Ozone in the liquid form is a dark indigo blue in color. Oxygen and ozone mixed are a lighter blue. Just as the last drops of the mixture were evaporating the gas had a distinct blue color.

When the vessel La Provence, which sank in the Bosphorus, was being raised, the telephone was added to the diver's equipment. One of the glasses of the helmet was replaced by a copper plate in which a telephone was inserted so that the diver had only to turn his head slightly in order to receive his instructions and report what he had seen. The adoption of this means of communication in diving operations will, in case of danger or accident, tend to insure safety to lives that otherwise would have been sacrificed.

The wonderful immunity from accident and death, and the absolute freedom from danger of either upon the railroads of this country, demonstrate that railroad management here has practically reached perfection. It may be truly said that a passenger whirled through space at the rate of forty miles an hour in one of the coaches of the CHICAGO & NORTH-WESTERN ROAD is in less hazard and is less liable to accident than he would be in walking the streets of Chicago, and as safe from possible injury as he would be if seated at his own fireside. We are led to these reflections from an intimate acquaintance with the workings of this road, which we consider one of the best managed roads in the United States, whose operations extend from Chicago to the British Possessions on the north and the Pacific coast on the west, and whose branches permeate every considerable point of trafic throughout the Great Northwest.

Unless a man believes in something far higher than himself, something infinitely purer and grander than he can ever become—unless he has an instinct of an order beyond his dreams, of law beyond his comprehension, of beauty and good and justice beside which his own ideals are dark, he will fail in every loftier form of ambition, and ought to fail.

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CURES EVERY CASE OF PILES.

The Niantic (Ct.) Camp Meeting.

The grounds will be open on and after June 12, 1882. The regular Camp Meeting will commence with public speaking on Sunday, July 12, 1882, and will continue until August 20th. The best speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the stay of campers pleasant and profitable. A pavilion will be erected at once, large enough to accommodate about one hundred couple. A balcony, seating about five hundred people, is also to be added to the pavilion. The pavilion will be two stories; the upper story will be divided into lodging rooms capable of accommodation about fifty persons. The Association will furnish the rooms and rent them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible.

D. A. LYMAN, Secretary.

Willimantic, Conn.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritualist Camp Meeting Association will be held at Lake Pleasant from July 29th to Sept. 3rd, 1882.

MEDIUMS.

Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass.,—three of the best public test-mediums in the country—will give tests from the speaker's platform after the lectures. Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23rd of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23rd to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day.

SPEAKERS.

Sunday, July 30th, W. J. Colville and Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, the 2nd, W. J. Colville; Thursday, the 3rd, Mrs. S. A. Byrnes; Friday, the 4th, Mrs. Abby N. Burnham; Saturday, the 5th, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, the 6th, Prof. J. R. Buchanan, New York City, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, the 8th, Dr. Geo. H. Geer, Detroit, Mich.; Wednesday, the 9th, Prof. J. R. Buchanan; Thursday, the 10th, Giles B. Stebbins, Detroit; Friday, the 11th, Cephas B. Lynn; Saturday, the 12th, Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, the 13th, Mrs. R. Shepard Lillie, Brooklyn, N. Y., and Prof. Henry Kiddle, New York City; Tuesday, the 15th, A. B. French, Clyde, Ohio; Wednesday, the 16th, Mrs. R. Shepard Lillie; Thursday, the 17th, Prof. Henry Kiddle; Friday, the 18th, J. Wm. Fletcher, Boston; Saturday, the 19th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, the 20th, J. Wm. Fletcher, and Mrs. Helen L. Palmer, Portland, Maine; Tuesday, the 22nd, Dr. H. B. Storer, Boston; Wednesday, the 23rd, Mrs. Helen L. Palmer; Thursday, the 24th, J. Frank Baxter, Chelsea; Friday, the 25th, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, the 26th, Mrs. Fannie Davis Smith, Brandon, Vt.; Sunday, the 27th, J. Frank Baxter and Ed. S. Wheeler.

JOSEPH BEALS, President.

Greenfield, Mass.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 7:45 P. M. Lecturer, Mrs. Ophelia T. Shepard.

The First Society of Spiritualists meets at 7:45 P. M. each Sunday evening at Fairbank Hall, corner of State and Randolph Streets. Mrs. Cora L. V. Richmond, regular speaker.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 P. M., at 994 Milwaukee Avenue. G. H. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M., in Steck's Musical Hall, No. 11 East Fourteenth Street, near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., (near Broadway) every Sunday at half-past ten A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ P. M., sharp. All Spiritual Papers sold at all our Meetings.

S. B. NICHOLS, President.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Consolation of One who Disbelieves.

[*The Congregationalist.*]

In the bitter waves of woe,
Beaten and tossed about
By the sullen winds that blow
From the desolate shores of doubt,
Where the anchors that faith has cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail:
I know that right is right;
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;
I know that passion needs
The leash of a sober mind;
I know that generous deeds
Some sure reward will find;
That the rulers must obey;
That the givers shall increase;
That Duty lights the way
For the beautiful feet of Peace;
In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear;
That faith is truer than doubt;
And fierce though the fiends may fight,
And long though the angels hide,
I know that truth and right
Have the universe on their side;
And that somewhere beyond the stars,
Is a Love that is better than fate;
When the night unlocks her bars,
I shall see Him—and I will wait.

—*Washington Gladden.*

Experiences.

To the Editor of the Religio-Philosophical Journal:

Twenty-two years ago I was at work for a farmer in Northern New York, 16 miles from my home. In a small village, one mile from my father's house, resided my grandfather. On Christmas I went home and on my way called at my grandfather's and found him sick, with what he called a hard cold. Returning the next day to my work, I again called to see grandfather. He did not seem to be any better, but assured me that he would be all right in a day or two. This was on Wednesday. The following Saturday morning on waking I thought I had been dreaming a long dream; all that I could remember of it was these words: "Grandfather died at 12 o'clock Friday night!" Every word of that message came to me plain and distinct, and proved true in every respect. Who sent me this message and how was it sent?

Last January I went to Dakota. For three weeks I made efforts to accomplish a certain purpose in a business undertaking, but could make no appreciable progress. Finally, one Saturday night I retired to my room at 10 o'clock. I went to sleep soon. Suddenly I awoke (which very seldom occurs until morning), and I plainly saw the outlines of three persons in the room. My first thought was, who are they, and how did they get into my room? I knew I bolted my door on retiring. Two of the former were standing at the foot of the bed and the other reclining across my limbs just above my feet, resting her head upon her right elbow. This form I readily recognized as that of my darling sister who had been in Spirit-life since July, 1868. As soon as I recognized her I saw no more of the other two forms. Sister spoke a few words of the kindness of my wife when she was a youth. Then I found my limbs being relieved of the weight upon them and the form then vanished.

After some time had elapsed in wonder at the manifestations and as to who the two forms were in company with sister, I made the attempt to turn on to my right side, but I found that I was entirely helpless, not being able for quite a long time to move a finger, toe, hand, or foot; finally with a great effort I turned on to my side and soon after my pillow was wet with tears, tears of joy at this unexpected and unexplainable meeting with my darling sister.

I have had some experience with spontaneous phenomena, such as a single key of the piano being struck through some unseen agency; the vacant cane-rocker creaking as when some person is sitting in it; a sound in the room like breaking a string over the end of a nail driven into the wall, and so loud at times that it can be heard in the street when the window is up. Last night, just as I had retired for the night, a tap was given on the lamp shade standing upon the mantel, producing a musical ring.

Chicago, Ill. S. S. GARDNER.

What Shall We Do In Heaven?

Our departed mathematical friends are busy with figures yet; no place like heaven for figures; space to be surveyed, worlds to be measured. Metaphysical friends there are still studying the human mind; everlasting metaphysics are there—it wouldn't be much of a heaven for me, though, if it was all metaphysics. Explorers are still exploring a continent at a glance, a planetary system in a day. Students are still studying there with all the volumes of the universe spread before them. They stand face to face with the facts of the universe. Historians still study the history of other worlds; astronomers study astronomy, but not through the dull lens of a worldly observatory, overtaking the swiftest comets in their flight. Chemists, lawyers, physicians, are all busy at their old business in heaven. You cannot understand why that patient got well after the doctors had said he must die. Perhaps some departed physician touched him with supernatural health. Those of the departed who were inclined to sociability are now able to hold brighter conversation. What a place heaven is to visit in where your next-door neighbor is a king or a prince! If they want to know about the first world just go over and ask Adam. If they want to know about that pillar of salt, ask Lot. If they desire to find out about the parting of the waters, inquire of Moses. If they wish to know the tale of Bethlehem they have only to ask the serenading angels who stood that Christmas night on the balconies of heaven. Ministers visit their old congregations. When I get there I will come and see you all.—*Dr. Talmage.*

A Baby That Sees Spirit.

A family by the name of Mack, residing in the north side of town, lost a daughter but a short time ago. She was between 6 and 7 years of age. A baby sister, two and a half years old was the only remaining child. "When Myrtle died," said the mother, "I thought the greatest trial would be when baby should miss her sister, for she was very much attached to her. On returning from the grave I seated her in the arm chair, and was preparing for my domestic duties, when a clapping of little hands arrested my attention, and an exclamation from baby, "That's Myrtle!" fell upon my ear; and not a day has passed, but she has seen and told us of the presence of our darling. One day she said: "Myrtle and grandma." She had never seen her grandmother, who is now in spirit life. One day I was out in the garden with her, and she said 'There comes Myrtle,' and ran from me as though she was going to meet some one, and returned again with no sign of disappointment. All her movements were as natural as though she had met her sister, and accompanied her to my side. Again, she said, holding out her little hands as if to receive something, 'Myrtle brings flowers.' Again she said: 'Johnnie is coming with his baby.' Johnny is a neighbor's little boy. No one knew that this family had lost a babe, and it was so strange that a neighbor went to Johnnie's mother to inquire if it was so, and received an affirmative answer."—*Colorado Republic.*

Mrs. A. B. Arnold, of South Chicago, writes: I cannot afford to do without your paper; each week it grows better, if possible, and I find it taxes my power to keep within hailing distance. The spirit truly is willing, but the body is weary, and not always in a condition to digest all the rare beauties of its columns, and we prize them so highly that we want all our friends to know and enjoy them too. A few of us here have begun to try and do something for ourselves and others by having parlor lectures, and so far we are greatly encouraged.

H. Plowright, of New York City, writes: I am well pleased with the JOURNAL, and although you seldom hear from me, rest assured that my appreciation of that best exponent of Spiritualism is as complete as it well could be.

Brooklyn, (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

An appreciative audience assembled on Friday evening, June 16th, to hear Deacon Cole's lecture upon the "Ministry of Angels," and as usual when he speaks, his lecture abounded with crisp sentences, sound argument and at times a true inspiration. No brother among us has grown so much spiritually as has "Our Deacon," and no one can with a keener knife dissect the absurdities of old theology or the credulities which pass as true coin among some Spiritualists. He traced out some of the evidences of this ministry of angels, showing conclusively by the records of past ages and of all nations, that their ministry was accepted and acknowledged, and that these angels were not a different class of beings who had existed upon other planets, or who were special policemen sent to earth from the very throne of God. Among other instances he cited the case of the wife of Manoah, who when the angel appeared to her, it was a man who brought to her the intelligence that the great longing of her soul should be satisfied, and when her husband saw this angel, he said, "We shall surely die because we have seen God?"

The Hebrews were prone to call all these "angel ministrations," coming direct from God, and when they heard the voice of the spirit, to them it was the voice of God, and when John saw the vision on the Isle of Patmos, he would fall down and worship the ministering angel that came to him, but who forbade him, for he said, "Do it not, for I am one of thy brethren of the prophets."

The members of the Christian church theoretically claim to believe in the ministry of angels, but when we ask them to witness these ministrations, they cry, "The devil! The devil!" and reject this blessing. Modern Spiritualism has done much to throw light upon this ministry of angels, and to prove conclusively that they are our own loved ones, who are still the same kind, loving friends as they were on earth, and that spirit life consists in doing for others. The speaker argued that our prayers to God could be answered by those loving messengers sent by the eternal love to all humanity, not perchance as we would desire it to be, but as was best for us, for our highest good, and that every noble thought or true aspiration, somewhere and somehow found an answering response, and that this grand truth, the ministry of angels, demonstrated by their presence among us the continuity of life.

The ministry of angels, who can state it in its fulness? Is one wearied and fainting under hard physical exertion, and with closed eyes and relaxed muscles, waits for the new view which rest may give to his wearied frame, to him the angels come; angel hands are laid on him, tired muscles are soothed, a sweet peace is breathed over him, and he rises refreshed because "the angels of the Lord have encompassed him about." If one is suffering a great grief, his soul rent as with a death agony, merging into the paralysis of despair, to him the angels come with a soothing influence; these unseen, unheard messengers, these spirits, act upon his spirit, his grief is subdued, he is calmed, invigorated, made able to carry the burden of life bravely and well, for "angels have appeared and ministered unto him," as it is said they did to Jesus after his fierce temptation. Through weary days and nights one has pondered how to produce certain mechanical results. He knows what he wants to do; is sure that it can be done, but cannot tell how. He walks as in a dream during the day, ever pondering over the inscrutable mystery, and his slumbers are fitful and disturbed. He worries and wearies in vain. At last he dismisses it in despair from his thought, as impossible for him. Just then the angels who could not reach him in the pride of his intellect and strength, but when he is passive, even though it be from exhaustion, they solve the problem for him. He leaps from his bed, and, if he does not rush into the streets, as Archimedes did when he discovered the law of specific gravity, he feels a joy as great even though "his eyes are holden," and he knows not that the guardian angels have helped him as soon as he would let them.

All this they do unseen and unheard. But how much more than this do they do—seen and heard both! Nay, it is asserted by those whom we are bound to believe, that they appear to sight so clothed with matter, that those who have missed loved ones from their side, can see again the living form entombed with so many tears; can hear again the tones that used to thrill their hearts with rapture. As the angels appear, not only do they tell us they are immortal, but persistently teach us that we are also. Over the death bed they hang a cloud of glory; they coronate the brow of the dying. Their song is ever, "Lift up your hearts. We are not dead; we have not ceased to live. The joy that is ours, the vastly unfolded life, the profounder knowledge, the mastery over physical conditions which we exult in, shall be yours also." Eternal life is proclaimed in the very presence of seeming death; immortality on the very verge of the grave, and the sad heart rejoices, the weak are strengthened; the unbelief that shivered all hope and trust as with a death chill, is dissipated, and we can smile in the face of death and laugh at the thought that the grave can ever claim us. What the priest would have us believe we know. We, too, could believe a revelation of eternal life, because we wanted it.

When our friends whom we thought dead, stand before us as they were in life, when they show that they know us, remember what we remember; when our senses are satisfied, we have the best evidence wanted: our intuition, our reason, our senses all agree, and we have the right to say, we know! Surer than word of friend, though he call himself God's messenger; surer than holy writ; surer than all argument, for the extraordinary fact is beyond argument; surer than our human consciousness, for we have consciousness confirmed by sense. We know we shall live eternally, and this the angels teach us. What shall we say of those who mock at the deep love which brings the angels, and make counterfeit presentment of materialized forms for gain? Just this; the holier the genuine presentation is, the more accursed the fraud.

"Is this all?" says one. All, do you know what this includes? Eternal life—not eternal dreaming; eternal consciousness, not eternally seeking of beds. Spiritualists should get away from the bondage of words, and grasp the ideas that they represent. Who can once consider what life is here, and not find wonderful incentive in the eternal life? Is sleeping the best representation of life? Is dreaming the best? Is quiescence a fit correspondence to life? No! life is activity, is doing something; life is motion, even as the heart beats while we sleep, because if it stopped we should cease to live on earth. The glory of our life will depend upon our activity. It is the working hours, not the sleeping ones that we measure by.

"What shall we work at? What shall we do?" Our thesis furnishes explanation. What do the angels do? Each does what he can, to help others; that is the brief statement of angel ministry. Brothers and sisters, you who have been instructed, comforted and guided by angels whom you have not seen, and by words you have not heard; have you thought why the angels come. Have you thought whether you would desire to come?

You have pictured the glories of the Summer-land, and you have asked the angels what was the charm of the new life, the cause of the progression they exulted in. They told you it was not the possession of any power, but the power of love; not any wisdom but the wisdom of love; not of superior knowledge, but the knowledge given by love, and love must manifest itself upon matter. All spirit force must. We can never know spirit except so. Your natural bodies are to be exchanged for other material bodies of finer fibre and of more exquisite sensitiveness, that you may be more largely able to exert influence for good. You are by the very law of life to be eternally doing something. What? Are you to teach the rose how to get a richer color or sweeter perfume? Perhaps, if you are competent for no more than this, and this may be your duty. You are to study eternally. Do you know what eternity means? To solve all the possible changes of matter? It is a large contract, but eternity is very long, longer than you can possibly conceive. Are you to think forever of abstractions that shall touch no life, that shall grow in the course of uncounted centuries, as foolish an amusement to you as working out the problems of permutation of numbers, seeing into how many forms you can put the letters of the alphabet? You must give out, that you may be able to absorb; you must help others that you may grow. If you are to be angels, you must even here be "ministering spirits," desiring to progress, aspiring after higher light, truer knowledge and angelic power. Why not seek it here and now? Is there one whom you know, needing consolation of any sort. Even if you can only as one said, "Just sit down and cry," do that. Is there one trembling, doubting, to whom you could speak words that would make strong the trembling nerves, re-assure the doubting mind? speak the words. Is there one staggering under the burdens of life, or wearied and despondent, whom you could support, aid, strengthen or encourage? give your help. These are angel ministries; this their work. Are we learning the trade, finding out how to be angels? For our own sakes, we should seek opportunity for such ministry. Never before in all human history were such aids to true perception, such helps to high achievement, to be found.

God and "the angels that do his bidding," do not cease their work. Their joy is in the work itself. His sun shines upon the evil as well as upon the good; his angels come to all who will receive them. If you in the life extending beyond this, "want to be an angel," a messenger of God; if you want to grow in increasing vigor, reaching ever toward the highest, cultivate active love, for that is what the angels do. You don't love, you say; are repelled by the coarseness, the selfishness and ingratitude of those you might help! You have no money, no thoughts and no influence to use; can do nothing. My brother and sisters, those who think thus, and so, I confess, I often think, until changed, cannot be angels. We must be the paupers, to whom the angels come with pity; if it were conceivable of them, even with somewhat of contempt, for they see what we try to hide by false words; that we are so intent on our own gratifications, that we cannot see, do not know, or even want to know, the needs of those around us. We say we cannot; meaning, we do not want to help others. But we must; there is no escape from it; it is the law of growth, the cause of all progression, the source of all aspiration. The "power of an endless life" may be terrible as well as glorious. For our own sakes, if no higher motive, can animate us, we should bestir ourselves in this matter.

What shall we do? again I ask. If you would be angelic, do as the angels do. Wherever there is need, there they go. They question not of race, color, rank or sin; of significance or insignificance. Wherever any can receive, they go. They are eager to give. The spirit that comes to us may speak what seems to be nonsense, but it is the best the spirit can do under existing conditions; it has grown by the unselfish effort to help others. I call upon you to work in this same way and spirit, and thereby really become ministering angels in the life here and now. (Applause.)

Eloquent addresses were made by Judge A. H. Dailey, Mrs. Abby W. Burnham, and a spirit controlled Mrs. T. B. Stryker and gave an excellent and practical short address.

S. B. NICHOLS.

Brooklyn, N. Y., June 16th, 1882.

Onset Bay Notes.

To the Editor of the Religio-Philosophical Journal:

Opening day for the season of 1882, was duly celebrated on the 15th instant, about 500 being present. President Crockett called the meeting to order at 2 o'clock P. M., and in a few well chosen remarks, bade all a hearty welcome. The regular exercises were opened by our old friend and co-worker, Chas. W. Sullivan of Boston, who led us in a song. The speakers present and taking part in the exercises in their order were as follows: H. B. Storer, Miss M. T. Shelhamer and Miss Lizzie Doten, of Boston; Charles Bright, of Australia; John Wetherbee, of Boston, and Dr. J. P. Greenleaf, of Onset Bay Grove. Each speaker spoke in a practical line of thought, urging all to work for the present time. All present had a happy day of recreation, meeting of friends, and a delightful ramble about the grove with a sun bath amid the cool breeze from off Onset and Buzzard's Bays.

Among the audience we noticed everybody's friend, (but not exactly the father of all Spiritualists, being a bachelor of the first water) the editor-in-chief of the *Banner of Light*, looking hale and hearty.

Some seventy cottages are now occupied for the season.

The association are building a restaurant that will seat 200 people, to be ready for the coming camp-meeting.

Among the fine cottages that have been built this spring are two by Mr. John Pierce, of Boston.

Building lots are selling well so far this season to parties who intend to build before the season closes.

Camp-meeting will commence on Sunday, July 16th, and continue over five Sundays. E. S. Wheeler of Philadelphia, heads the list of speakers, not altogether because we considered the brother so much ahead of all others, but because he could be with us at no other time.

E. Gerry Brown of the Bunker Hill *Times*, will occupy his cottage about the 22nd inst.

We are glad to learn that Chicago is to be represented at the Grove during the season, Mrs. Baddock having leased one of Mrs. M. E. Williams's cottages, to be occupied the last of the present month.

Mrs. Emma Cox, of Bridgeport, Ohio, will occupy one of Mrs. Thomas Deans's cottages.

P. L. Cox, of Boston, has leased Mrs. S. C. Brigham's cottage on South Boulevarde for the season.

Mrs. Price, of San Francisco, Cal., has arrived at the Grove and is at the Medium's Home on Prospect Street.

Sailing and fishing is the order of the day.

Major T. B. Griffith, who furnishes rooms free at the Medium's Home, is finishing off a fine circle room in his new building on Pleasant Avenue.

Parties wanting programmes of the Onset Bay Grove Camp-meeting will be supplied by writing to Dr. H. B. Storer, 29 Indiana Place, Boston, Mass.

W. W. CURRIER.

Old Pan Cottage, Onset Bay Grove, East Wareham, Mass.

Sturgis, Michigan Yearly Meeting.

To the Editor of the Religio-Philosophical Journal:

The twenty-third yearly meeting at the Sturgis Free Church, opened on Friday evening, June 16th, with an address by J. M. Peebles, who could only stop until the next afternoon. It closed on Sunday evening after seven sessions of some two hours each, its interest growing to the close. G. H. Geer, C. B. Lynn, G. B. Stebbins and J. H. Harter were present as speakers and their different style and methods of treating the subjects spoken of gave interesting and instructive variety to the exercises. The aspects and future of Spiritualism, the practical duties of life, fidelity to all true reforms, spiritual culture, personal good conduct and obedience to the laws of life in diet, marriage and parentage, and the growth of natural religion coming with the decay of dogmatic theology, were leading subjects. The conferences were brief, as the preference seemed to be to hear speaking from the platform. J. G. Wait presided with his usual judgment and fairness and the feeling seemed to be one of benefit and enjoyment—social, mental and spiritual. The attendance was good, filling the house in the later sessions, but not the multitude who sometimes go there. Two-thirds of the largest attendance of some past years would be a fair statement. At the closing session the desire for a like gathering next season was so decided as to doubtless insure the June meeting of 1883. The feeling seemed to be that it is good to visit this place, and therefore we will come again.

G. B. S.

Honest Mediumship Wanted.

To the Editor of the Religio-Philosophical Journal:

Under the heading of "Metropolitan Martial Music," (dated April 29th) I find an invitation extended to all who have the good of the cause at heart—to express their views of the situation and their position in regard to methods and policy of the JOURNAL in defence of truth. As regards the situation, I think we are beset by difficulties enough without having fraud to contend with. Regarding methods and policy of the JOURNAL, I cannot too highly commend your efforts to build the temple of Spiritualism upon the sure foundation of integrity. I cannot think it necessary to establish truth by false methods, nor do I think it can be done. If the spirits cannot materialize without placing our mediums in a false position, making them appear to be false if they are really true (as so many claim them to be), then I must say that I am not interested in that phase, nor do I intend to be.

I have too much regard for all true mediums to enable me to have much respect for spirits who would tamper with their feelings in so cruel a manner. I do not believe in doing "evil that good may come," either on the part of spirits or mortals. We have a society of Spiritualists here who are trying to "hold the fort for truth." ANNIE WILSON.

Monmouth, Ill.

Henry Marsh, of Richmond, Ill., writes: You can consider me a patron of the JOURNAL so long as you do as well as you are now.

F. H. Shrock, of South Pueblo, writes to us, giving his hearty endorsement of the course of the JOURNAL.

Dean Clarke Heard From.

He Rises from his Experiences with Anna Eva Fay Carrie Sawyer and "Crindle" to Respond to the Journal's Invitation to Free his Mind.

To the Editor of the Religio-Philosophical Journal:

As you have sounded the tocsin for the faithful to rally for a grand charge upon the "fraudulent and the unclean," and as forty dauntless veterans headed by the far-sighted Seer of Orange have already formed the skirmish line, and as San Francisco has sent on a large squad of recruits, under command of the doughty Wm. E. Coleman, and as volunteers from far and wide are rushing to your standard, eager for the fray, I begin to think it is about time for me to put on the "war-paint" and "whoop" a little if nothing more!

Under all ordinary circumstances I am a "man of peace," but as an extraordinary emergency seems to have come when even the Prince of Harmonialism is obliged to doff his "Quaker" and don a "scalping knife," I want to be "respectable" and so I will dig up my little hatchet and use it, and "rush to glory or the grave" in defense of truth, justice and—Persecuted Mediums!! But what does all this marshalling in arms and flourish of trumpets that bray harsh discord signify? Who is the enemy that the gallant forty and their companions in arms are about to tomahawk? Is the enemy so numerous, so ferocious, so formidable and "quasi-respectable" as to call for all this clanging of gongs and brandishing of war-clubs? Who is it that has so disturbed the equanimity of the "Harmonial Brotherhood," and the many messengers of peace and good will, as to cause them to put on the "war-paint" and to join a crusade against the unholy defilers of sacred things? I am as anxious as any one to be on the right side, to be if possible, enrolled among the saints, to become one of the "elect," and when this cruel war is over, to be plumed and pensioned for gallantry, but if all the trophies and "spoils of war" are to be captured by sudden assaults upon defenceless females in an unconscious condition, the right honorable "F. F. V's." (famous fraud-hunting volunteers) must please excuse me for not enlisting in their ranks, but allow me to be chivalric enough to defend the defenceless at whatever cost of personal reputation, or sacrifice of the good opinion of my quondam friends.

Twenty-five years of honest mediumship and sixteen years of active public propagandism and zealous defence of our sacred cause, entitle me, I trust, without vanity, to claim to be as faithful and devoted a champion of truth, honesty and fidelity to principle, as any who may class themselves as the "respectable" condemners of fraud and "spiritual wickedness" in general. No one hates real fraud and imposture in any and every shape, and especially the counterfeiting of spiritual gifts more than I do, and I have a right to say to those who may impugn my motives or condemn my course, no one has sought more assiduously to bring no stain of dishonor or disgrace upon the sacred cause for which I have made every personal sacrifice except, as yet, that of life itself! But, unless I am woefully mistaken, neither self-respect nor the honor of my cause requires me to become a pharisaic casuist, to try the value of a person's mediumship by the standard of personal character, nor to hold mediums responsible for acts over which they have no control. He must be wise indeed, and intuitive above the majority, who presumes to act as censor and judge, to draw the hair line of demarcation between medium and spirit, and affix to each just the right degree of credit or culpability. In saying this I neither justify wilful deception, nor seek to shield from deserved condemnation those vile impostors, who with or without mediumship, counterfeit spiritual phenomena wherever they can impose on honest credulity. All such impostors should be exposed as soon as their nefarious practices are positively ascertained. But in the matter of exposure, we need to be absolutely sure of the deception and infallibly sure that the professed medium is personally the perpetrator of the fraud before we assume the prerogative of Nemesis. "Hasten slowly" in denouncing suspicious appearances as ascertained "frauds," are words of caution that many would do well to heed before they "rush into print" as champion "fraud exposers." In common law the accused is held as guiltless till both sides are heard, and the accusation is established beyond question. Shall we "reformers" be less charitable and just than stern law-givers who assume delegated authority to judge their fellow sinners?

In your issue containing notes of the "martial music" from the band of forty serenaders, you call, Mr. Editor, upon all mediums and lecturers for an expression of opinion as to the JOURNAL's course, etc. From time to time you have claimed that "fair play" is your especial purpose and solicitude. Now "fair play" signifies in my lexicon that no one shall be condemned on *ex-parte* evidence, nor without a proper defence. In this particular, while I have found much to commend in your paper, I cannot approve your course. I think you are too ready to publish "exposures" on the testimony of some whose prejudices, or hasty observations, or ignorance of occult powers and laws or whose secret malice, inordinate self-righteousness or some other disqualifying condition renders them false accusers and incompetent witnesses in the case.

Moreover I should be recreant to my duty, to my suffering fellow-mediums, if I were to allow unrebuked the voice or pen calumny to add to the pains incidental to their depressing service, the pangs of misrepresentation and false accusation. In my humble opinion we all better "go slow" in forming opinions from uncertain appearances, even when at first view they have a suspicious aspect. There are many things in heaven and earth not dreamed of in our philosophy. Let us be sure we are right before we accuse any "whom God hath cleansed" as being "common or unclean."

Yours for truth, honesty and justice, "with malice toward none, but with charity for all."

DEAN CLARKE.

San Francisco, Cal.

Manned by an Unseen Crew.

A specimen of boat sailing extraordinary was witnessed down the bay yesterday afternoon by ten or more gentlemen of this city. The cat-rigged boat Wanderer had conveyed a party to Bullock's Point for a shore dinner, and after the party had landed the boat was made fast to the wharf. A strong wind was blowing from the south, and the boat slipped her moorings and went sailing gayly o'er the waves in the direction of Pawtuxet, but running as straight as if steered by a master hand. The craft finally grounded on the shore near Pawtuxet, where she remained about half an hour. Then the former mysterious occurrence was repeated, for, as if controlled by unseen spirits, the boat veered about and came sailing majestically back over the water, landing within fifty feet of the place from whence she started. That a boat could sail from one side of the bay to the other, come about and return to almost the identical spot from whence she started, without some guiding power at the helm, seems passing strange, but the story is vouched for by "ten good men and true."—*Providence Press.*

"An Intelligent Exponent."

The RELIGIO-PHILOSOPHICAL JOURNAL, of this city, is the representative paper of its class in this country. It is an intelligent exponent of the philosophy it teaches, and has the nerve, supplemented by the ability, to attack fraud and unmask base pretension. The dignity and candor of its conduct has secured for it the malice and misrepresentation of pretended spiritual journals, but it has engrafted itself in the good opinion of the public, even among those who differ in religious thought. Col. John C. Bundy, its editor and proprietor, is a gentleman in the true acceptation of the term—a man of clean life and untarnished business integrity. He wields a trenchant pen, and the dignity pervading his editorial columns has secured for the JOURNAL the respect even of those of opposing beliefs.—*Chicago Commercial Traveler.*

Truth and Purity.

To the Editor of the Religio-Philosophical Journal:

God bless your honest efforts in the direction of truth and purity. May you have power to unmask all the evils that so long have flourished undenounced and unpunished! Against free love, trickery, deception, fraud, and malevolent persecution of the pure minded, be your forces arrayed, in vindication of a true Spiritualism. CORA WILSURN.

Lynn, Mass., June 12th, 1882.

J. Buchner, of Hart's Mills, Wis., writes: I cannot think of doing without the JOURNAL.

Notes and Extracts.

If it is truth, what does it matter who says it?

Better a diamond with a flaw than a pebble without.

Wounds of the heart are the only ones that are healed by opening.

Jealousy is the sentiment of property; but envy is the instinct of theft.

In love, women go the length of folly, and men to the extreme of silliness.

The true end of a state is not to live, but to live noble.—*Aristotle.*

Conscious and confessed ignorance is better than fancied knowledge.

Thought is valueless except in so far as it leads to correct knowledge of things.

Be not content with the literature of virtue, but carry the essence of the article.

The wretch whom men execrate, God loves and sees in him a future angel.

Spirit life is to the spirit what material life is to a mortal; each lives in his own sphere.

Men of science have learned to believe in justification—not by faith but by verification.—*Huxley.*

Learn what is true, in order to do what is right, is the summing up of the whole duty of man.

No one ever heard a shadow speak; where there are powers of articulation, there is a substantial body.

Scientific discoveries and demonstrated principles, contain naught that is contradictory to a rational religious belief.—*Isaac Taylor.*

Science is mistress of the world. It reigns without even needing to command. The church and the law have to inform themselves of its decrees, and reform themselves according to its teachings.

The devotee of truth contents himself with its exposition; holding it up in contrast with error; well knowing that in the outcome truth will be accepted by, and error banished from every human mind.

Letter from E. W. Wallis, in "Light," of England.

Under the head of Spiritualism in America, E. W. Wallis has the following significant letter in *Light* of England, written just before his departure from this country: "After having received me very kindly and treated me with the greatest good will, the *Banner* suddenly alters its policy and insinuates that I am not satisfied with my good treatment here, etc., all because of the account of the fraud I witnessed at the séance I described in your columns. Not only this, but having garbled the account, it refused to publish my letter in reply, and withheld the announcement of my appointments. Such is the justice and fairness a person gets who differs from the *Banner*, or does not endorse its policy. While in Chicago I called to see the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, and found him to be an affable gentleman and an earnest worker in the cause. His position in regard to Spiritualism is well-known. He believes in scientific verification of the claims of mediums, and takes nothing for granted in the investigation of these curious phenomena. He has seen too much of fraud, and has in his possession too many of the evidences of the duplicity of would-be mediums to be satisfied with the superficial observations that apparently satisfy so many. It was owing to his kindness that I was enabled to see the stock-in-trade that was captured from Mrs. Crindle-Reynolds, in Clyde. I am convinced he is doing a great and a necessary work, for the barefaced manner in which scapegraces have been deceiving and defrauding the public was, and is yet, a disgrace to the community. He has of course many enemies and has had to fight hard through a great many difficulties, but the tide of opinion and feeling is turning. Spiritualists are beginning to realize that he is the friend—not the foe—of true Spiritualism and honest mediums. Although he is very, and at times apparently unnecessarily, severe, yet as he assured me, he never prints anything against a medium until he has investigated and obtained legal proof for all he says, and if the public at large knew what he is acquainted with, it would not think him one whit too stern in his condemnation of the reprehensible conduct of many of these people. Many persons do not like his style of doing things, and think he might say what he wishes in a better manner; but he prefers to be explicit and to call a spade by its proper name. He at any rate will not try to establish Spiritualism by the aid of deceit, or from fear that Spiritualism will suffer, strive to prudently hide the weak spots, palliate wrong-doing, or for the sake of harmony refrain from telling the truth about the fraud that seeks to cover itself with the broad mantle of Spiritualism and charity. I am no partisan, but I must confess I admire his fearless and independent course and wish him every success in his stand for principles and purity. Last evening I was honored by the privilege of standing on the same platform with the pioneer worker, A. J. Davis, and my guides spoke very acceptably to a large audience assembled in his hall."....

When Ladies are Attractive.

All ladies know their faces are more attractive when free from pimples. Parker's Ginger Tonic is popular among them, because it banishes impurities from the blood and skin and makes the face glow and the eye sparkle with health.

Nay, don't lose heart; small men and mighty nations
Have learned a great deal when they practice patience.

(Cleveland Leader.)

Mr. Orlando Weatherbee, says an exchange of ours, proprietor "The Spencer Pharmacy," Spencer, Mass., reports: My customers speak very highly of the great German Remedy, St. Jacobs Oil, it having always given great satisfaction. One of them, Mr. Henry Belcher, has been greatly benefited by its use in a case of severe rheumatism, and he refers to it in terms of highest praise.

Do those things which you judge to be beautiful, though in doing them you should be without renown. For the rabble is a bad judge of a good action. Despise, therefore, the reprehension of those whose praise you despise.

A Lady Wants to Know

the latest Parisian style of dress and bonnet; a new way to arrange the hair. Millions are expended for artificial appliances which only make conspicuous the fact that emaciation, nervous debility, and female weakness exist. Dr. Pierce's "Favorite Prescription" is sold under a positive guarantee. If used as directed, *art* can be dispensed with. It will overcome those diseases peculiar to females. By druggists.

They who know the truth are not equal to those who love it, and those who love it are not equal to those who find pleasure in the practice of it. He attains to sincerity is he who chooses what is good and firmly holds it fast.

The unhappy wife who suffers from the petulence and ill-humor of a nervous husband, should name the real cause in her complaint to the court, or remove that nervousness by presenting the defendent with Dr. Benson's Celery and Chamomile Pills.

Genius is common enough (I had almost said too common) but nothing is so uncommon as the good sense which gives it its right direction.

BEWARE OF IMITATION. The delicate odor of Floriston Cologne is entirely novel. Signature of Hiscox & Co., New York.

Love, like happiness, to be enjoyed, must be shared.

*Thousands of ladies cherish grateful remembrances of the help derived from the use of Lydia E. Pinkham's Vegetable Compound.

Many persons who are ashamed to do manual labor themselves, are not ashamed to cheat those who do it for them out of their wages.

Horsford's Acid Phosphate

is beneficial in inebriety and in many diseases where the nervous system is unstrung.

Nothing overcomes passion more than silence.

Dr. Pierce's Extract of Smart-Weed cures diarrhœa, dysentary, cholera, and cramps, and breaks up colds and fevers. By druggists, 50 cents.

A Colorado Letter.—Chapter of Phenomenal Occurrences.

RAMBLING INTRODUCTION.

To the Editor of the Religio-Philosophical Journal:

It doesn't do any longer to say that "it never rains in Colorado." However true it might have been in the early history of the country, it has now passed into a joke—particularly in this year of grace. It is a mooted question whether the climate of Colorado and of the "Great American Desert" (as it used to be called) is really changing; but it is a question that can be better decided fifty years from now than at present, after there shall have been more data and more meteorological observations to judge from. It is enough for our purpose to say that the "oldest inhabitant" has been forced to acknowledge that he has never before experienced so long a season of wet weather in this region as during the spring and early summer of this year. Nights and days of pelting and pattering rain have carried scores of us back in memory to our early Eastern homes, and our favorite Colorado dust has been beaten into a mud that would do credit to the most favored city east of the Mississippi. Out door avocations have been much interfered with, and rubber coats, boots and umbrellas have been in very good demand.

While walking up and down the streets of Denver during the months past on business of urgency, we have not unfrequently been obliged to take shelter beneath some hospitable roof to escape a drenching shower, and this was especially the case not very long ago, when, if you will believe it, we found ourself in a regular nest of Spiritualists. But we were well treated. What at first we supposed to be but a passing shower turned into a storm which continued for the remainder of the day and night. Our pleasant host and hostess beguiled the first hours of waiting by telling stories of spiritual experiences, nor did they forget to refresh our "inner man," for a sumptuous dinner was provided to which we all did ample justice. Our newly made friends came here from Council Bluffs, and I was much interested in Mr. B—'s recital of what he had seen at a certain farm house near there. Spirit faces are seen to appear on the window screens of the said house, and he had repeatedly seen them "with his own eyes." It would be a matter of much interest if some one in that vicinity, cognizant of the affair, would write out a full history of the rise and progress of the strange phenomena for the benefit of the readers of the JOURNAL.

AN INTERESTING STORY

was told by Mr. B— concerning the mediumship of the Chief of Police of Council Bluffs, Mr. W. J—, which places the later in the first rank of mediums. It seems that the Chief had long been in the habit of holding private séances in his own house. A table will tip for him though he be the only sitter, and he places great reliance upon the messages he receives, for in every instance they have proved to be most reliable. On one occasion when he was sitting, a spirit came and gave his name, saying that he passed to higher life from the State of Maine. He was very unhappy and requested a favor of the medium, Mr. J—, which favor Mr. J— promised to grant if it should be in his power to do so. The spirit went on to say that he had a wife and children in earth life; that when he passed away the children and their mother were together, but afterwards she placed them in the keeping of their grandparents, abandoned them and went West to lead a disreputable life, and was at that moment in Council Bluffs. "The children were in good hands while the grandparents lived," said the spirit, "but they have now passed away and my children have been placed among strangers and are not well treated. I cannot be happy while this state of things continues, and I pray you look up the mother of my children and tell her to go to them and look after them as a mother should."

Mr. J— was told where he would find the woman, who was fully described to him, but he was slow about fulfilling his promise and did not attend to it until requested by the spirit a second time. He then hunted her up and asked her if her name was not Mrs. B—, and she acknowledged that it was. The Chief of Police then gave her the message as he had received it. She was at first angry, but finally agreed that if Mr. J— would tell her how many children she had and their names she would go to them, but the medium chief right then and there could not do it, but promised her that he would do so very soon, and went home to consult his faithful table. The desired information was obtained and communicated to the wretched mother who was so much surprised and wrought upon that true to her word she immediately left for her old home in Maine and is now caring for her offspring. If this story is not correctly reported, let Mr. J— arise and give us a more complete version. It is one of the kind of stories one loves to tell when a captious cavilier, though admitting that Spiritualism is true, asks "but *cui bono?*"

THE SPIRIT DOUBLE.

One of our entertainers on that rainy afternoon was a jovial lady in the afternoon of life, a Mrs. C—. She is one of those peculiar persons who see the spirits of the living as well as those of the dead, and she gave several instances where she had seen the double of persons whom she supposed and afterwards proved to be alive. This is something that we have read of but never have been able to understand. Does the spirit of a living person come to Mrs. C—, or rather does not Mrs. C—'s own spirit go out and away into the presence of living persons? Let those who are proficient in psychological lore enlighten our understanding.

As it was incumbent upon me to do my part toward entertaining the company, I related the following circumstances which I will term

SPIRIT TELEGRAPHY.

In the summer of 1877 chance threw in my way a young gentleman of Jewish faith, who was by birth an Austrian. He came with his parents to the United States when he was 12 years old, and settled in Buffalo, New York. At the time we knew him he was about 22 years of age, and was connected with the only theatre in Denver as one of the supports. One or two years before he had become badly "stage struck," and left his father's home against the wishes of his friends, who looked upon theatre life as rather low business. His father was in a position to have established him well in life, but he was fascinated by the glare of the footlights and chose the life of a vagabond. His conscience often reproached him when he thought of his grieving parents, but the tinsel of mock grandeur soon smothered it.

In Denver he had a room-mate who professed to have mediumistic qualities, and he was introduced into the mysteries of spiritual phenomena. After a while it was observed that strange things would happen after the two had retired for the night, and it was soon ascertained that our young Austrian was of the two the greater medium. Sittings were held between the two and in a short time a great many phases of mediumship were developed in him to his own unbounded astonishment, for it was to him a new and mysterious thing. He found himself able to answer questions unknown to himself, simply by pressing to his forehead or holding in his hand the crumpled paper upon which they were written, but the *modus operandi* was as inexplicable to him as it was to the wondering propounder. But it is not our purpose to go into full detail of all that transpired in the short experience here; suffice it to say that he appeared to have all the elements requisite for a medium of the most wonderful character. The exigencies of his profession called him to Georgetown on one occasion, whither he was accompanied by his mediumistic friend and they there continued to have frequent sittings together. On one evening they went to attend a circle in one of the families of Georgetown, and while there Mr. W— (for this is the Austrian's initial) received a communication, stating that he would find a message awaiting him in his room on a slate that he had left locked up in one of his drawers. On reaching his apartment late in the evening, he went for the slate, looked it all over and found nothing at first and concluded that he had been deceived; but just as he was about putting it away he perceived close up to the edge of the frame and in diminutive characters, the following signed by the name of a sister whom he knew to have died many years before in Europe. "*Dein Vater ist todt!*" (thy father is dead.) He was naturally very much startled at this, and knew not what to think, for he had no idea even that his father was ill, as at last accounts he was in his usual health. But the next morning a telegraphic dispatch from Buffalo announcing the sad news of his father's demise, confirmed the spirit telegram he had received the night before and in exactly the same words.

To this story I added a little experience of my own, though of quite a different sort from that above related. It occurred not very long ago—in the fall of 1881—and I have ever since entertained half a notion that I then saw

AN APPARITION.

I am not prepared to assert that I did see one, and don't know that I ever shall unless it be in the presence of a materializing medium. I have seen what have purported to be materialized spirits, but they were different from that of which I am going to speak. It was a warm, pleasant, bright moonlight night in the year above mentioned, with scarcely enough breeze to stir the leaves upon trees, and I retired rather later than usual leaving the windows open, as also the door leading into the hall. I soon dropped into a pleasant sleep, forgetful of everything around me, without even a dream to disturb my rest. But at about two o'clock in the morning, judging from the moonlight in the room, I opened my eyes—why I do not know—but just in time to see the vapory form of a woman glide away from me as though fearing to be caught, and passed out of the door. It looked like a cloud of steam, but was in the semblance of a woman. I was surprised, but not started, and my first thought was "it must have been a film passing over my eye," when quick as a flash there came two loud knocks upon the door as much as to say, "No, it wasn't!" This added to the mystery, and I said, "Now if I close my eyes again perhaps on opening them suddenly, I shall see the same thing, or rather a film will pass over my eye." But repeated experiments gave no repetition of the vapory form. "But the knocks—they must have been caused by the door being pressed against the wall by the breeze," I thought. I listened attentively, but not a breath of air was stirring. And ever since then I have been wondering whether I really did see a spirit or not. But this, I continued, reminds me of a little

GHOST STORY

that a young German related to me something over a year ago. His parents are and have for a good many years been living in the northern part of Michigan; and a few years since, before finally leaving the paternal roof to shift for himself, something occurred that made a very deep impression upon him. It was a warm summer's night and he had retired to his couch in the upper story of the house. It was early and he did not feel sleepy, but lay there resting in the darkness of his chamber and pondering over the day's doings. He had not laid there long when the room suddenly became illuminated, and to his astonishment and alarm he saw a female figure come in apparently at the open window, pass the whole length of the room toward him and brush by his bed through the door into and adjoining apartment. The figure seemed to glide along leisurely rather than walk, and looked neither to the right nor to the left. She was dressed in white apparel, while his mother and sister, the only women in the house, possessed no white garments, as it was their custom to wear calico night dresses. It is needless to say that he was badly scared. Neither his mother nor sister were in the habit of coming into his room at night and yet he had a vague idea that one of them might have done so. The next morning he told of what he had seen and inquired if either of them had been in his chamber and they assured him they had not. He therefore came to the conclusion that he had seen a ghost, and ever since then he has stoutly closed his eyes at night after retiring for fear that he shall see another.

The mother of this some young man had brothers in the Union army during the war of the rebellion. One day she had been worrying a good deal about them, for a long time had elapsed since she had received any word from them, and not feeling very well she betook herself to the lounge for a short siesta. She had not long been laying there when she was heard to utter a scream; and her husband who happened to be in an adjoining room rushed to her side to ascertain the cause. She told him that she had seen her brother (calling his name) covered with blood proceeding from a ghastly wound he had received in his head. She would not be consoled, for she was sure that her brother was dead. A few days after this a letter was received from the battle-field, written by the hand of a stranger, which fully confirmed the dreadful vision she had seen a short time before. The young man told me of other visions his mother had seen at different times during her life, and I felt justified in telling him that she was a natural clairvoyant and that no doubt he inherited the same faculty from her; and that it was really a spirit that appeared to him at the time he thought he saw one.

A CANADA GHOST.

A few days ago I was relating snatches of what I have written in the foregoing, to a young Englishman who has been doing some gardening for me. He is an intelligent young fellow and has seen considerable of the world. He listended attentively and at the conclusion said:

"The only strange thing I ever saw was when I was about 16 years of age, and living in the family of one Mrs. Hope, at New Edinborough, Canada, in the autumn of 1877. I hitched up a team one day and took Mrs. Hope and her five children to Ottowa, five miles distant, to do some shopping. Having made her purchases and procured a sewing girl to accompany her home, we made ready for our return. There was some snow on the ground. It was quite late and grew dark so fast that we had not proceeded far before we found it quite impossible to see the way. After crossing the river there was a long low place that had been filled in, and on top of the embankment thus made was the road. A slight deviation on either side would have precipitated us several feet down into a swamp, but we trusted to the horse's instinct for safety. We had nearly reached a point where another road crossed at right angles, when the horses stopped short, snorted, and could not be persuaded to advance another step. 'What is that?' exclaimed Mrs. H—— 'there's a man,' and the moment she spoke I, too, saw a man standing close by our horses with two lanterns—or what looked more like two bird cages covered with paper. He said nothing, but fearing that the horses would back over the embankment I jumped out to lead them along, and at the same instant the man disappeared. I started the horses again, jumped into my seat and drove off at a breakneck speed, for we were all dreadfully frightened. The narrow track passed we went like the wind for about three miles, when suddenly the man with his lanterns appeared again, and keeping just ahead of us he seemed to glide along rather than walk. Fearing the horses would be frightened again I jumped out of the buggy to lead them, when the apparition suddenly disappeared again. The light of his lanterns was soft but made him perfectly visible. The same ghost was seen by a man some time before and in the same place. It is possible that its appearance saved us from being tumbled over the embankment. There is no knowing." Thus ends the chapter.

R. A. REYD.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

[The following "hints" and remarks were published in the JOURNAL several years ago. Later experience has fully corroborated their correctness and the sound judgment of those who aided us in their preparation or afterwards endorsed them. We deem this a propitious time to again call the attention of our readers to them.—Ed. JOURNAL.]

1. An honest and consistent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occurring in the dark should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such cases.

3. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, *e. g.* by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zöllner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verities can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all cases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be a certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful séance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every *recorded* sitting were held (1) in light sufficient for exact observation; (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered; but should not be recorded for the public.

We publish the above suggestions to facilitate accuracy of observation and certainty of genuine manifestations. They have been prepared with much care and thought by some of the most able and experienced Spiritualists, and meet with the general approval. Among those who endorse them, we have only room here to mention the following:

Prof. Wm. Denton, Epes Sargent, Samuel Watson, W. E. Coleman, Giles B. Stebbins, Dr. N. B. Wolfe, A. J. Davis, Mrs. E. L. Saxon, Hudson Tuttle, W. Stainton-Moses, of London; Lyman C. Howe, Mrs. Maud Lord-Mitchell, Mrs. R. C. Simpson, Dr. D. P. Kayner, Prof. Milton Allen, Mrs. O. A. Bishop, Mrs. H. H. Crocker, Mrs. Mary Wilson, E. V. Wilson, D. D. Home, A. A. Wheelock, Mrs. L. Howard, Maria M. King, Mrs. Louie M. Lowe, Mrs. Jennie Potter, Mrs. Hollis-Billing. The last eighteen mentioned are, themselves, among the most highly developed mediums.

These hints are not put forth as mandatory, nor in a spirit of dictation; they do not prescribe how the manifestations shall occur, but only aid in determining whether they are man-made, or are really spirit phenomena. Past events show their wisdom and the absolute necessity of having some guide. We hope all lecturers and mediums, and in fact every reader, will study them carefully, and then without delay write us a candid opinion. There can be no conflict of interest among honest Spiritualists in the study of Spiritualism, though there will be of necessity difference of opinion.

Interesting Exercises in Cleveland Progressive Lyceum.

To the Editor of the Religio-Philosophical Journal:

A notable and exceedingly interesting event has just transpired in the Cleveland Lyceum. During the session of Sunday, the 11th instant, the following letter, inscribed in a delicate lady's hand, was found on the conductor's desk:

"*Conductor Progressive Lyceum: Dear Sir:* One who feels deep interest in the success of your lyceum, and who has kept close note of the conduct of your scholars, will send to you next Sunday morning a gift to be presented at the close of the exercises, to the best pupil, whose name will be given. From the hands of a friend."

This unexpected announcement stirred up quite an excitement amongst both scholars and teachers, and the question, "Who will be the best pupil?" became the one absorbing topic throughout the lyceum, and gave opportunity for the pertinent question, to be answered on the following Sunday: "The possession of what qualities constitute the best scholar?"

At the appointed time a sharp look out was kept to catch whoever was going to give the present. But just as quiet and unseen as the first letter had come, a second one, attached to a package, was discovered in the Conductor's desk. After a number of varying answers had been given to the question of good scholarship, by both pupils and leaders, a handsome book was unfolded, enclosing the inscription: "Presented to Maud Hall, in token of a friend's appreciation of her good conduct in the Lyceum," followed by these words of the second letter:

"In making this award, I beg every one to believe that I had no other motive than to incite the dear children to excellence of conduct, and when I add, that in presenting this gift I have passed by one of my own children, you will see that I have not permitted my affections to interfere in the selection. I have entirely left out mere possession of talent, as only diligent application in the improvement of natural abilities can properly be commended. The excellence I aim to reward is that of good conduct, to me the best quality and greatest charm in a child. I will acknowledge that I felt a good deal of diffidence, because there are several pupils whose quiet, attentive behavior in their groups is greatly to be commended, and they may feel that they have been slighted. But as these all belong to the older children, I thought it right to decide in favor of the youngest, who, in addition to almost invariably modest bearing, quiet, attentive demeanor, and respectful deference to her leader and elders, has shown marked diligence in recitations; hence I was finally led to the decision that she may be rightfully called, at least one of the very best scholars in the Lyceum."

It was felt that the award had been well made, and yet it was feared by some that this selection of one so marked above the entire school might create feelings of regret and disappointment. But, as if impelled by the good spirits of harmony and love, Mr. Chas. Palmer, our musical director, now stepped forward, announcing that he could not bear to see so many good scholars as these were, passed by, so he had brought some nice books on his own account, to give the children who had been especially prompt in attendance and diligent in their recitations and mottoes. Six pretty books were then given to as many pupils, ranging in years from seven to nine, all well worthy of the gifts, causing the very best of feeling to prevail, and the wish that other good people would give like incitement to good conduct and success in our dear Lyceum.

W. WHITWORTH.

Cleveland, O., June, 1882.

Letter from a Medium coming to this Country.

To the Editor of the Religio-Philosophical Journal:

I and my wife are leaving England this week to visit America, and would feel most happy if you would call attention to the same through your valuable paper, thereby letting my many friends know that I shall be with them almost as soon as this letter reaches you. The friends of Philadelphia, and Trenton and Bordentown, New Jersey, will remember my work in 1875 and 1876 as a clairvoyant and healing medium. Since my stay in England, it has been my duty to the angel world to bear testimony of the fact of spirit communion before the Cambridge University; also many learned men of our land, both of Church and State. As you also know I have suffered the fate of three months' imprisonment, which could have been avoided upon conditions that I would sink my belief in spirit return and leave the town. I would not, and since then I have met them, my accusers, and lived it down, and have been called upon more than before to exercise my powers before those who would have delighted to create a prosecution. I shall be glad of engagements in all parts of the country, and if friends would kindly direct their letters to the following address to wait my arrival, I will answer them, stating my terms, etc.

F. O. MATTHEWS,
Care of Stacy Taylor Esq., Crosswicks, N. J.

Just out, "Ingersoll's Interviews on Talmage." This is the latest work of the well-known author, Robert G. Ingersoll. Price, cloth, $2.15; paper, $1.98. For sale at this office.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents or fifteen months for $2.50.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXII. CHICAGO, JULY 8, 1882. No. 19

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings; information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Egotism of Our Age.

Abstract of a Discourse Delivered by A. B. French, at Union Park Hall, Sunday Morning, April 23rd, 1882.

(Reported for the Religio-Philosophical Journal.)

When misfortunes were falling rapidly upon Job, he is reported to have said as he looked over his ruined fortune, and felt the withering blight of disease in his body, "What is man that thou shouldest magnify him?" Whoever Job may have been, whether a real person or an ideal one framed in the mind of the Idumean poet, he could not have expressed more clearly a thought which must impress the patient student of human life in every age. Egotism seems to be a chronic disease in this world, and when the tonic of some great calamity abates it, we largely reduce our estimate of individual importance. A marked feature in the career of men, nations and races, is that all in their own day indulge the vain thought that they are the most important and intelligent beings in the world. In our time this thought is very prominent. We fancy ourselves the chosen people of the earth. There has been no time like our time; no race like our race, and in all that makes a great people, we are the light and glory of the earth. This egotism touches all departments of thought, and is especially manifest in modern society. Our modern orator sees a savage or a brute just beyond his great grandfather, and then indulges in rare flights of eloquence over his hair-clad ancestor. The pulpit struggles to keep alive the old traditions, and in many rural districts still insists in narrowing men's career on this earth to about six thousand years, and also claims with no ordinary assurance to have the only true religion vouchsafed by God to man.

Progress is quite as fruitful a theme on the spiritualistic rostrum as in sophomore debating clubs, and is generally talked about with as little sense in the one as in the other. It is not difficult to convince the modern Spiritualist that the windows of heaven are opened especially to and for him. Indeed, we hear repeatedly of modern oracles who have revelations and manifestations no where else to be obtained. Moreover they have become in many instances more dogmatic than an antique Calvanist. You must take what you get, pay as you go, and believe all you see and hear, on pain of a spiritualistic curse as arrogant as the curse of pope or priest. They have neither toleration nor charity for those who cannot feast on barren platitudes, and diluted moonshine; yet such is the digestive apparatus of the average citizen, that some practical nourishment is required or we soon reach spiritual starvation.

The great fact of human progress cannot be controverted; but we must remember the law of progress is ethnical and local rather than universal and absolute. We cannot avoid the conclusion that whatever progress may appear, is in a very large degree relative. It is impossible under the limitation of our thought to add anything to the infinite and absolute. There can be neither less nor more matter and force from age to age. A larger power here upon our earth would force us to concede a less in some other part of the universe. In so far as we are capable of forming an opinion, the eternal balance must be kept. Therefore when we talk of progress, let us not forget we cannot add to the infinite; but we must seek it in the circle of the limited and finite. Moreover I protest against the extravagant claims made for human progress. We are not yet at the door of the world's millennium. The vices and follies of the past still linger in the world. We have not reached the ideal government or home, nor shall we reach them in the near future. Old questions still remain unsettled, and we are facing the same great problems of life and destiny that have pressed upon man's thought for solution in every age. Let us try to divest ourselves of this spirit of personal egotism and glance at man in the three great phases of his life:

1. Man as he is revealed to us in history and traditions.
2. Man in his relation to this universe.
3. Man in his hopes and aspirations as the omen of his destiny.

When we turn our eyes backward over the path human feet have trod, no one fact more seriously impresses us than the brevity of human history. We can scarcely find a great ancient nation, dynasty or empire, where the written history of each does not begin in a period of its greatest glory or in its decline and decay. The cradle of the world's great civilizations is wrapped in a cloud of traditions. A mantle of night hangs over man's morning, and the archæologist and philologist are laboring with zeal to part it, and only partial success has as yet crowned their efforts. Moreover the farther we extend our researches into the past, the more marvelous becomes man's career upon this earth. Arabia Africa, Egypt, Asia, Europe and America are alike graveyards filled with the ashes of the prehistoric dead. We do not know in which place to look for the remains of the first man or the first empire. Some writers tell us that in the land of Arabia where the hot simoon sweeps over the burning sand, in that little narrow peninsula extending from the Dead Sea to the Indian Ocean there was a great civilization in the last stages of its life. When Abraham was an infant and before the birth of the Pharaohs; that this old civilization nursed the first dreams of empire into the warm blood of the then infant Egypt and built the cradle for the coming Chaldea of history. Others tell us we may yet look to Africa for older antiquities, while the valley of the Nile still seems to be rich in the treasures of early man. Others point us to the floor of the Indian Ocean as the probable birth place of the human race.

In our own country we find all about us the monuments of prehistoric man. When we look beyond the dusky savage who made this Northern wilderness echo with his wild war-whoop, we see the remains of a great civilization that built cities now gone to decay—great highways the tooth of time has nearly destroyed, and many evidences of a marvelous civilization of which we are largely ignorant. The Chinese claim an authentic history of over four thousand years, but nearly all our so-called modern improvements precede all authentic history.

In science we are not so much in advance of the past as we may imagine. The same stars upon which we delight to look were observed by the old Arabian, Egyptian and Chaldean away back when history fades into traditions. The arts of printing, writing, and the knowledge of sculpture and architecture, are all prehistoric. The old mound builders had art and worked in metals. Our magnetic needle and even telescopes were the playthings of past ages. I suppose I should offend my audience this morning if I should assert that Chicago was not the great metropolis of the world, and yet I would kindly suggest that in past ages the world had Nineveh, Babylon, and several other large towns which would at least have made respectable suburbs to a city like yours. The oldest traditions of man find him a civilized being with a country he loved, laws he obeyed and a nationality in which he indulged all the patriotic pride we possess. Does our race today exhibit marked signs of growth? Other races have experienced the same and gone out in darkness ages ago. The Semetic race is running its cycle. The Mongolian of a thousand years is the same being to-day. The black man has carried his sable skin from beyond the dawn of history. Look at man in his history, in his traditions, in the ruins which mark his path, and he reveals to us one humanity. There are souls born into this world who scorn all hereditary laws and assert themselves in spite of all environment. There is to me no evidence the growth and evolution of man in one age becomes in any large degree the property of man in the next age. I do not believe in that progress which claims for knowledge so large a degree of inheritance. The most brilliant periods in history are not unfrequently followed by mental enervation and darkness. The law of degeneracy is as universal as the law of progress. Think of Arabia and Egypt of the past, and then see them to-day. Why did not the prosperity of Israel continue? Why was philosophic and cultured Greece blotted out? Why was not the best age of Roman culture perpetuated? When you have named the causes, do not forget to define the law.

While it is true that some are born more highly gifted than others, and while nations and races may differ by comparison, yet another fact is also true: Every life has to travel the stony path of experience, which no other being can do for it. "What is any given man that thou shouldest magnify him?" I am much inclined to doubt the almost universally conceded fact that talent and virtue are in any large degree transmissible. There is no doubt a phase in which parents transmit their virtues and vices, or certain physical environment to their children, but I also think there is much egotism as well as fanaticism in our modern claims for heredity. Man is not altogether his parentage, race or country; we must look beyond these to account for his life. What human model fashioned or even marked out the career of the old Napoleon? Here is a case where the soul scorned the environment of ancestry. After he had begun his career and they had forced him into retirement through jealousy, his eagle eye was on Asia, wherever there was an army to defeat or a battle to win, yet he walked the streets of Paris poor as any boot-black in the city. When at last they gave him the poor, starved, and shivering army at the foot of the Alps, his voice was like the scream of the eagle to her young, the very thrill of victory. When he had conquered the Alps he made the pyramids tremble with the clash of his steel, and crossed with winged feet the desert and stormed Jaffa and laid siege to Acre. But he found the ill-fated Waterloo, and died in the paroxysms of a storm at Helena. From whom did Napoleon inherit his genius? Do you tell me his mother rode to battle? I suggest some of our modern disciples of heredity repeat the experiment and report the results.

Whence did Shakespeare derive his genius? Did it come from Mary Arden and John Shakespeare who never rose above an alderman in his native village? If a stream comes from a single fountain how much higher will it rise than the fountain? Where the fountain whence Shakespeare derived a mind which rose like a lordly sun over the satellites of his time? Yet what is Napoleon or Shakespeare, or any man or race of men that we should magnify them? Their lives were local. They have lent their genius to the world, but others cannot make the treasures they have borrowed their own. Thus we see man in his history and traditions travel the same road from age to age. Whatever men and nations borrow they can only absorb in the hard school of experience. When we look over this field, we can only assert, man in the future as in the past, will rise and fall in race and government, and the babe of to-day and the young stranger who shall wake to conciousness in this strange world a thousand years hence, must both begin life with a simple conciousness and travel with their own feet, perhaps at times torn and bleeding over the stony road of experience.

When we look at man in his relation to his universe there is little to encourage egotism or stimulate our vanity. There is a universe beneath us, and one above us. We are surrounded by immeasurable littleness, and also by immeasurable greatness. What a vast world the microscope brings to our dull sight? The wonders of life in its diminutive forms amaze and startle the thoughtful. The drop of dew nestling like a lover on the beautiful face of the flower, that in a moment will be driven away by the beams of the sun, is itself a world. Life is there, and in this small dew drop such life finds its world and that world is its universe. How quickly would the animalcule in a drop of water resent the insult should some impudent mate intimate animalcules were not the greatest beings in this universe? I took up a book the other day and thought I would study some of the wonders of the ocean, and when I learned that in the deeps of the Atlantic where no ray of light can penetrate, where the pressure of the sea is so great no instrument can resist it, there exist millions of creatures who live and die in that ocean world, whose eyes never saw our sun, who never tasted our fruits, or inhaled the perfumed breath of our flowers. I said to myself, how vain is human egotism? We have already learned that in acids, which would instantly kill bird, fish or beast, there exists life adapted to its conditions. There is every evidence that the burning bowels of the volcano are a theater of life. Let us think of life in the dancing sunbeam, and then remember that in all our experiments we are only coasting head-land along the unmapped ocean of life in its littleness and what a rebuke to our pride and vanity!

How much more impressive the lesson when we look at life in its greatness? We live in a great world, a world so extensive life is too short to fully encompass it. No one life can fully fathom the geography, climate, geology and history of this earth. Thousands have attempted and died before they had learned its alphabet. But what is this little world where we are born and live and love and die? If we would know the greatness of life, we must leave it at once and go out into the great depths of space. Look up at the moon cold and dead, with her mountains, and what a lesson there? Her sad smiles are in keeping with her cold dead face. But the moon is only a play ball. Let us go on! We gaze at fair Venus, the Goddess of Love. Her seasons, astronomers tell us, are even more mild than ours. Her day and year is shorter, her size smaller. What of life there? Do men and women live on that fair planet, and do they grow intoxicated with their own egotism and think their country, their church, and their knowledge fills the measure of the universe? Another step and we are on fiery Mars. He has summer and winter. His seas have been drawn and our scientists do not hesitate to tell us men and women live on that ruddy planet. What of their history and traditions? Have they, too, their buried cities? Do they fancy they have all of history, life and truth? Are there little sects there who claim to hold the only through checks to heaven? Suppose we go on to Jupiter, that stately prince of the solar system with his attendant satellites, eleven times larger than earth. We see no great change in his seasons as he sweeps around the sun in his long year. What of life on Jupiter? Is this planet also the birthplace of men and women and the home of nations? If so, what a field for thought, and what volumes of history? How many millions now live on that noble planet? How many have lived, loved and died there? Yet what is Jupiter when we look out at the worlds now crowding thick and fast upon us? See Saturn, that mighty planet millions of miles from the sun and making his journey in little less than thirty years. Is life there also? Does some dreamy poet wake to a consciousness of the weakness of human egotism, and with a heavy sigh exclaim, "What is man that thou shouldest magnify him?" Look further on and see Neptune, and strange Uranus carrying on his blazing brow the unread story of his life. Now contemplate the Sun. Think of that mighty orb that heralds to the sleepy world the new born day. Think how he holds a whole retinue of worlds by the chain of an irresistible attraction. Every pimple on his mighty face challenges the deepest thought of the scientist. Wonderful Sun! We bask in thy life-giving beams and thank thee for the golden flood tide of thy blessings poured with a bounteous hand upon the earth! How diminutive our lives? How dependent upon the Sun? But our Sun is after all only a poor floating sea weed on the shoreless ocean of space. Scientists now tell us all the fixed stars are in motion, and that they are, no doubt, suns leading their retinue of worlds over this great sea of space. Many of these worlds are so distant it would take their light thirty millions of years to reach us. Now let us try to think of the worlds that have been the home of life and then paled, dimmed and died away, not even leaving to us a record of their existence, or the races that have lived and died upon them, and the plaintive sigh of the Idumean poet breaks from our trembling lips, "What is man that thou shouldst magnify him?"

Have I now subdued your pride? Have you seen the emptiness of human vanity? Has the limitations of your lives grown smaller while the universe has expanded before you? Then may we turn to man in another phase for encouragement. We can look into the thought chamber of the soul and study our hopes and aspirations as the omens of our destiny. In this inner world we shall find man endowed with a wonderful consciousness. From the hours of helpless infancy to the dim solitudes of age the deathless star of hope shines over him. A voice continually speaks to us from the deeps of our own souls and tells us we are superior to all our environments. The conscious revelation in each soul is that it is neither Semetic, Mongolian or Caucasian. In his inner self-consciousness man knows no race. His hopes and aspirations spurn the limitation of ancestry. The law of career belongs to matter but it does not touch this inner empire of the soul. What we call time or this universal record of motion may to the outward eye, mark our birth and our death. But in its deepest illumination and hope the soul spurns time. In its backward march it walks over all the petty confines of a cradle into the unmeasured deeps of the infinite. In its forward journey it steps over the narrow limit of a coffin and a grave and walks on into the eternal. History is a phase of human experience, but it is only a single phase. It is a mark made by a race on some sandy beach in the morning walk of its childhood, and no more. The play mark of the child may be washed away by the ever advancing and retreating waves, but the child goes forward on the path of life. Human souls are not bounded by life, death or nationality. Hope will not feed on the sad lesson of our environment. It refuses to linger among tombs and ruined cities and dead empires, and it points with scornful finger at the wrecked caravans which lie along the path of civilization.

What cares hope for ethnical relations? When souls revel in its clear sunshine they forget the color of their skin. They forget the peculiarities of the language in which a loving mother may have taught their infant lips to pray. They forget even the fields in which fate has doomed their tired hands to toil, and hold communion with the Eternal and Infinite. Human souls aspire when their race is fading away. When the Celt or Saxon shall find his language corrupted and dying, he will coin a new language and pour forth his aspiration in song and prayers. Had the unfortunate Job turned his eye inward rather than outward; could he have looked at his own soul in its hopes and aspirations rather than his putrid body and blasted wealth, he would not have cried with a long drawn sigh in that hour of troubles, "What is man that thou shouldest magnify him?" He would have seen beneath his leprous skin the secret power of his heavy sigh. On the clear mirror of this inward sea he could have beheld the streaming sails of Hope's fairy bark moving with tireless speed over that ocean where the waves roll on forever. Beautiful sea! As we float on thy glassy bosom we can look beyond the bow of life's mysterious ship as it gently parts thy crystal waters, and see ever before us the arched brow of the low bending horizon radiant with the splendors of the infinite love.

Rev. Phillips Brooks, at the last monthly dinner of the Social Temperance Union at Boston, portrayed Scriptural total abstinence in a light which Gail Hamilton will do well to consider. He said: "We are to take the teachings of the New Testament as applicable to this age, to this climate and people. I do not think that we recognize the nobility of those who voluntarily abstain from strong drink, which is not dangerous to themselves, for the good of others. I know of nothing which corresponds to this in the previous history of the world—nothing in any other religion. A man sacrificing what he does not believe to be wrong or in itself injurious, that his neighbor may not be tempted! Where can we find a counterpart of the picture except in the life of that great man of sacrifices, Jesus Christ, our Savior?" This is not the language of an extremist or fanatic, and yet it embodies the whole argument which our brilliant Gail Hamilton seeks to demolish as unworthy a Christian freeman's thought and practice.

A Tourist Among the Rockies.

To the Editor of the Religio-Philosophical Journal:

If one is limited for time and desires to see a great deal of the mountains, let him take the trip from Colorado Springs to Seven Lakes and from thence to Pike's Peak. No where in the world can he see a greater diversity and grander scenery in one day. A good road, an easy coach, a careful, experienced mountain driver, at the end of eight hours you have ridden only 17 miles, but you have seen and lived so much you will think it 50. At the terminus of the route you will find yourself 11,000 feet above the level of the sea—snow upon the adjacent hill tops, but at your feet a cluster of beautiful lakes surrounded by mountains fed by bubbling springs, the highest water in the world. The largest is one mile in circumference and 80 feet deep. The over-taxed business man, the wearied housewife, the careworn mother, the student and professional man, as well as the invalid, will find rest, recreation and health in this marvelous spot. Here are inexhaustible treasures for geologist and florist. The spruce, cedar and pine give off their healing balsamic odors. The air is laden with invigorating ozone, the pure soft water and the protecting shadows of the surrounding mountain peaks all combine to give strength to the weak and rest to the weary. But aside from these, our old friend and coworker, Dr. M. G. Smith, together with his gifted wife, has provided for the tourist a home in harmony with its surroundings. It is a complete reminder of primitive pioneer life. It is the largest house in the west built of pine logs; is two stories high, has 18 rooms and is furnished with all essential comforts. The wearied, hungry mountain traveler has his heart made glad by the good beds and abundance of wholesome food. The ice, eggs, poultry, goat's milk, butter and mutton are home products.

The Spiritualist, however, has double cause of rejoicing to find in mine host a veteran brother and a healing medium of marvelous character. The sick are cured in his presence without his or their volition. The Doctor's wife, too, is a physician, but neither charge for services rendered, which so long as they reside in a material world, seems unjust to themselves. The Doctor has been a great traveler and an omniverous reader. With a remarkably retentive memory and an actor's ability to tell a story, his guests are daily entertained and instructed. One can never forget his low melodious voice, his magnetic touch, and his ever recurring plea for justice and truth.

Colorado Springs and surroundings has many attractions for the tourists, but none are greater than Seven Lakes, and especially to Spiritualists. It is the best route also to Pike's Peak. The summit of the latter is only four miles beyond, and after a refreshing night's rest, with a guide and a burro, one can make this unusually difficult and tiresome journey with comforting ease. Our party encountered in the gulches mire from three to ten feet, which the June sun will soon remove, but never so long as time lasts will we forget the transcendental exaltation produced when after hours of scrambling, climbing and crawling through snow and over rocks, we were conscious that for once we were "on the hights." Here one could realize that he was finite, as with naked eye 150 miles away he could see the snowy caps of the Sierras and still more felt his incapacity to realize his position, when with a field glass he could see Kansas, Utah, Wyoming and the Indian Territory. He was, however, readily brought back to terrestrial realization when mine hosts of the Signal Service, W. R. Boynton and L. M. Dey, announced that lunch was ready. Was coffee ever more delicious? Were corn cakes ever lighter and sweeter?

The glowing warmth of the pine wood fire was very grateful and the cozy rude cabin seemed a palace to tired travelers. It was not alone that I was the "second lady of the season," that these gentlemenly officials were so cordial and attentive, for they have large hearts and all visitors are recipients of kindly favors.

Colorado Springs has among her people many Spiritualists, among them prominent citizens. An attempt is being made to effect an organization and have regular speaking. I have had rest such as earth seldom affords in the house of Mr. and Mrs. Julius Way, formerly of Annwan, Ill. They are old friends of the cause, and they lead such beautiful spirit lives that none can sojourn with them without feeling new impulses to walk in the way of truth and right.

ALICE B. STOCKHAM.

June 29th, 1882.

Garibaldi had made preparations at Caprera for his own cremation. A correspondent of the London *Times*, writing from there after the decision not to cremate the body, stated: "I have just been to look at the pyre prepared for cremation. It is in a rocky corner, overhung with stunted trees. Bars of iron rest on roughly built pilasters of granite, constructed under the General's own eye, and the wood which he selected, and is said to have cut, is stacked within them."

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

CONTINUED.

By the human economy it is so arranged that the tendency of an individual's character can be changed in a degree, by spiritualization, as has been shown in a former connection. Were it not thus, where would be the possibility of reformation and civilization of the criminal and savage? Spiritualization is a process that, to be radical, must begin at the foundations of the being itself; it must get at the root of the deformities, the degradation, it is intended to remove. To this end, in case of a subject for mediumistic development, which is to be thorough, the radical process is instituted that removes magnetic elements of a gross order from the brain structure and every other part of the system, and replaces them by a higher order, the process being repeated again and again, indefinitely, for the purpose of continually raising the status of the mediumship. This is radical regeneration, and a type of what that must be which is a real new birth into high spirituality, on earth or in spirit-life, where the process goes on to infinity, or until the man is born into the complete "image of God." Mediumship is progressive, by this law. It would be in vain to attempt to accomplish this radical regeneration with one who should incessantly stimulate his forces by the very elements that are in the way of it. There are not lacking subjects who do this, and hence the low status of mediumship of a certain class that profess it.

Individuals are differently made up; and, hence, the requirements in respect to dietary rules are different with different subjects; and there is no one rule that will apply to all, except this: that gross elements and a too stimulating diet, are to be eschewed. Here comes in the principle that mediums, like others, can adapt themselves to circumstances, in respect to diet. Their spirituality serves them in this respect, conferring the power upon the system of being selective in regard to elements to be appropriated or rejected. The poisons that would kill ordinary persons, mediums, in a certain state, can take without harm. The bite of the deadly scorpion did not injure Paul,—not for any reason outside of natural law, but because his system rejected the poison—repelled it from the vital circulation, through its developed selective power, and the assistance of his guardians in spirit at the critical moment. The latter could have been of little use had Paul been gross, or unsusceptible to their influence. "These signs shall follow those that believe," etc.—those who believe enough to prompt them to a course of life that shall bring about such results by the aid of spirits.

The first stage of development was now fairly past, and I found myself a new creature in respect to power of endurance, and ability to resist the ills that flesh is heir to. I did not know sickness or debility henceforth for years, or until, on the downhill grade of life, my nature yielded to the inevitable. For years, it seemed to me, that no task could be imposed upon my strength so severe that it could not be endured; for though I would tire as one not over strong physically, there was a recuperative power altogether new with me, and which stood me in hand, not as a giant's strength, but as a never-failing fountain of energy, which served me in many trying emergencies, when the mother's or wife's strength needs to be many times multiplied, to answer the demands upon it. Had I not reason, for this cause, to bless the power that had piloted me thus far on this journey, as I had been told for encouragement, long before, that I should? Nor was this all. I was a healer; and in a few months began to exercise my power upon my children to cure them of a hereditary disease that was growing alarming. I succeeded in this, to my great joy, and grateful was I that heaven had vouchsafed to me such a choice blessing. I healed others; but soon relinquished the practice, as I was not qualified physically to continue it, save in my own family, without detriment to my own health; and for the further reason, that other work was laid out for me.

I am a little in advance of my story at this point. The regeneration I had undergone had accomplished all this and more, for me. I was a new creature in respect to susceptibility to spirit influence. I could then say with one of old: "Once I was blind, now I see." Once I was insensible to the spirit's influence, now it is my second nature. I seemed as sensible of it as of my physical surroundings. I was altogether myself in appearance while under the most complete control; never having been for a moment entranced, nor at any time subject to convulsive movements of the body when coming under control, which indicate an effort on the part of the spirit to get control of the forces of the organism. My forces had been subjected by the ordeal I had undergone; and now I scarcely felt a thrill from the magnetic tide when it surged through my being, save its pulsations, which were like heart beats, making themselves felt to the extremities of the system.

What a birth was this! I rejoiced in it as though I had attained to the mountain top of my mediumistic capabilities. But, novice that I was, I was unaware that I was still near its foot, having, as yet, only scaled a single eminence that lay in the direct way to the summit. I had not, as yet, dreamed of the difficulties that beset this ascending pathway—of the steeps I had to climb, the dreadful lions I had to dare in the way, and the sombre shades that overhung it at intervals, shutting out the sunshine, and making it appear as though the very "valley of the shadow of death" were near. As was represented to me in vision about this time, blindfolded and bearing in my arms the precious burden of my development—a work to do represented by an infant—I was climbing a spiral way, my leader in advance piloting me on, steadying my faltering steps, while the song of triumph, "Glory to God! the world is full of truth!" was in my heart. I was to find what truth I could by dint of labor, that simulates that of the student who qualifies himself by mental discipline for finding out the secrets of Nature.

The first stage of development had completed the work of creating that perfect susceptibility to the influence of him who was the controlling spirit in all this work and who was to be my teacher and prompter in my future labors, which was indispensable to his further purposes with me. It was but the preparatory process that inducted into the more thorough unfoldment of mental power by the disciplinary process that was to continue indefinitely. Mental susceptibility, as it then existed, consisted in the power to appreciate and respond to the teacher's slightest mental impulse; yet, my mentality was too far removed from his to be a good exponent of his thought, until it should be wrought over and over, as my bodily forces had been, to eradicate therefrom the ethers which befogged it, made it insensible to the finer influences of truth, which exalted minds imbibe from all Nature in their contact with it, as naturally as the breath. Development, in its truest signification, means this regeneration of the mentality, which is most surely wrought by means of the elevation of the spirituality, by the preparatory method heretofore described, or similar ones, which work similar results. It corresponds to the educational process whereby, by the gradual growth and unfoldment of mentality, one truth after another finds place therein. Expansion of intellect can be but by this one method. Spirituality brings the subject *en rapport* with the superior means Nature affords for regenerating intellect, discovering and unfolding its latent powers, which, with the majority of mankind, slumber folded in the mists of materiality until the birth into the higher state shall have cleared this away sufficiently so that the work of true regeneration can begin. Mediumship, as already stated, sets the subject in advance, where enlightenment on the spiritual plane of knowledge can begin. Severity of discipline, in this case, pushes the subject along more rapidly than the common mode; therefore, let none imagine that this road to the elysian fields is a flowery one.

My education as a medium, was begun experimentally, on my first starting out; and was continued by this mode and the added one of verbal instruction. I rested on this first breathing place with my armor on, ready for renewed conflict with the impediments that beset my path to the desired goal. I could now sleep in peace, unmolested by the whispers of attending spirits, who were, without doubt, needful of this respite from what had been for them severe labor long continued. However, the psychological influence was continued, and I was strangely swayed by it, from time to time, for various purposes. With my perfect susceptibility to spiritual influences, there was not yet that thorough regeneration of the physical system that could be wrought by the spiritual forces at work with it, and so the work went on, by means as strange and new to me as all the other processes had been. I was treated as a patient would be by a physician, to remove from the system foul matter. Without medicine other than was administered in doses of magnetic ethers, I was thoroughly salivated. I knew by experience what salivation by calomel meant; and, under the treatment in progress, I underwent the same several times, but not every time with the same severity. I was also blistered; but this was effected by impelling me to walk over stone pavements until large blisters were raised on both feet. These gave me no trouble, healing in a very brief time. I was so insensible to pain, that a burn from steam that blistered and left its scar for a long time, was not in the least painful. Emetics were also administered to me on two occasions, doses of magnetic substances, without a moment's warning, and with instantaneous effect, which, over, I was as free from any disagreeable sensation as before; these were for the purpose of relieving my stomach of substances that were not wanted in my system; and, as I believe, to show me the spirit's power over me, under all circumstances. "If ye shall eat any deadly thing," was whispered to me on one of these occasions, "it shall not hurt you."

I was prepared as a healer at this stage, as soon as I was strong enough physically to begin this laborious work. By Nature, I was not calculated for this calling. Although my forces were of the quality to make me an effective healer now that this sensitiveness had been created, I could not make copious draughts on the fountain of healing forces, like the "born healers," who are physically sensitive in a peculiar degree, and adapted to draw on magnetic currents in the atmosphere without that exhaustion of their own forces that attended my efforts at healing. I gave more than I could spare, in the effort to meet the demand my will made upon my natural resources.

I was impelled to this labor as a means of reducing my system, and thus preparing the way for higher spirituality; and it served me well, as the reader has been informed. I was indefatigable in labors imposed upon me, making no reservation, but yielding body and soul to the demands of my new calling. I would work with a patient—a severe case, for weeks or months, perhaps, until a cure was effected, when I would find myself more or less exhausted, and requiring rest. I discontinued the practice, outside of my own family, after as much had been effected by it as could be for my advantage.

The exercise of *training my susceptibility*, refered to in a previous connection, was carried on with increased rigor on the new plane. I was trained in every conceivable way to catch the exact word or thought, sentiment or sensation, sought to be conveyed by the teacher. Compromise with inefficiency any farther than was inevitable, was not his method, as was proved during the many months in which he toiled with me as faithfully as teacher, father, friend, ever labored with pupil or child. While he tantalized me by causing me to linger over my lessons, and tried me in numerous ways that would have seemed heartless, had the motive not been as apparent as the infliction, I yet trusted and confided in him; as, how could I do otherwise, with the revelations of his character I was all the time receiving, and which were, at times, such as gave me the irresistable impression that he was a superior spirit, a sage, one whose authority to command me as he did was that of a benefactor, who, in God's name, by the supreme authority of Wisdom and Beneficence, was seeking to do me good, and through me, others,—perhaps.

It was during these months that I received that remarkable revelation of superior spiritual influence that I have before alluded to in published articles,—that manifestation which revealed to me so forcibly the identity of my early Christian with these later spiritual experiences. It was as though my guide would reveal to me, humble as I was, the glory of the Divine Presence, before whose majesty I must have been struck dead,—as it seemed to me—and veiled there behind his own presence, so that I could catch but a single gleam, which was all I could bear. I saw nothing, heard naught but the words spoken to my spirit—"My daughter, my charge." The overwhelming tide, which was the impression of unutterable love, purity, and holiness, rushed into my being with these words, arousing the answering impulses of reverence, love, a holy rapture, and humility, all utterly inexpressible in words, I could only bow as before a Divine Presence, and weep. The prominent feeling responsive to this glimpse of glory was abasement, humility. The angels "veil their faces," it is written, and it was given me then to know why.

"He shall take of the things of the Father and show them unto you," is the scripture sentiment that coincides with the truth revealed in this rare, precious experience. My guide transmitted with his own pure, exalted influence, a gleam of that glory beyond and above him, which was accessible to him by virtue of the exaltation of his character, and to me, in a small degree, because within me there was an answering spark of Divinity reaching out after high spiritual influence. Prayer, or reverent aspiration after high spirituality, brings to the earnest, reverent soul such glimpses of heaven, of glory ineffable, by the law of intermediate agencies. (See "The Principles of Nature," Vol. III. p. 223.) I recognized my "Saviour" of the times when, as a devout Christian, I had had similar experiences, though less ecstatic, as the Holy Spiritual Influences which had come to me through the efforts of this guide, teacher, who was leading me by degrees to know more and more, experimentally, of the things of the Spirit. He was a saviour in that sense. In a fuller sense, the Brooding Spiritual Influences, that are as universal as the Spirit of God, and which wait on individual souls as the air waits on breathing man, as the diffused moisture of the atmosphere waits on conditions that shall permit the descending rain and dew to bless the thirsty earth, were my saviour, as they are of all humanity.

These minute details are only of consequence for the lessons they convey. An important anology to be drawn from this latter one is, that spirituality, cultivated by devotion to a worthy purpose and by the aid of spiritual beings, brings the subject nearer the sources of Divine aid, and creates a heaven within in proportion as t is Godlike—founded in wisdom and by the co-operation of just principles; which is the only means whereby man can attain this goal of his most ardent hopes.

I was approaching the stage on which I was to begin writing my first work, Vol. I., "The Principles of Nature." Dimly foreshadowed in my mind, for many months, was the idea that I was preparing to do some writing for the press, but what, I was not informed, until the time came when I was about to begin it. I did much preliminary work, such as talking occasionally to small companies of Spiritualists, and giving a few public lectures, besides doing much writing.

My husband, by being constantly with me and in contact with the influences at work, had become prepared to sit as my scribe, and to aid in the generation of force to impel the writing. Special effort had been expended on him for this purpose and for the improvement of his health. This susceptibility was equal to everything required of him, and he has ever been my efficient assistant. Without the encouragement and help he has extended to me in my peculiar work, I could not have stemmed the tide of difficulties that has beset my way. He has been an invaluable critic of my writings, having with me reviewed and re-reviewed everything that we at first jointly produced, and that I have since written independently of a scribe. Hand in hand, we thus grappled with this first great task.

It has often occurred to me that it may seem strange to others that this profoundly intricate work should have been that first given me to do. Why not reserve it for the time when my powers as an inspired writer would be more fully matured?—has often been the query with me. But reflection, with my knowledge of the necessary course pursued with me, dispels the doubt as to why. There were several reasons for this. The most important were the two following; viz., first, the profundity of the work was what constituted it the best possible agency to develop my brain powers, and bring them on a plane where power of mental perception and conception should be equal to the task of continuing my work with a better preparation than was possible without preliminary severe and thorough mental discipline. There must, of necessity, be an ordeal to try to the utmost my brain powers; and this leads to the second reason, which was this: I was then in my prime, and could not be allowed to linger until my physical forces should begin to wane; and as this time was not far off, I was pressed into the severe service which should stand me in hand as long as any ability to labor remained.

TO BE CONTINUED.

Letter from Grand Rapids, Mich.

Hearing, Seeing and Believing.

To the Editor of the Religio-Philosophical Journal:

It has been the fortune of Grand Rapids to have a good old-fashioned revival. In an opportune moment many truth seekers have come forward, and every one, including the skeptics, have received evidence more or less tangible. Beside the two existing societies, Mrs. Maud Lord of your city has been here, and by her séances has awakened an interest never before known in this place. Some of the best speakers are being engaged, and crowded houses have been the result.

But, Mr. Editor, in a place like this, the true theory of belief is plainly discernible. We have it proven to us that belief is like a plant—grown, not forced, forged, or suddenly shapened. To believe, the most intelligent mind cannot, until it has been fully prepared for the transition. I do not write this to complain of those who, beholding these things, still deny the truth, but to point out the differences in the development of individuals. Even when Lazarus arose from the dead, at Christ's command, many of the Jews believed, but some of them went their way to the Pharisees, etc. Produce a proof of spirit intelligence, of spirit presence, ever so convincing, and with undisturbed confidence the unbeliever will tell you it is an "optical or mental delusion." Thus they do to-day, and have ever done.

Now a word on the subject of development. Some seem to believe readily; others are perverse. We all remember the story of Pat, who, impressed with the elder's remarks, said: "Ouch, mon, if it's thrue, I'll b'lave, but if it's false, put me down for a skayptic." Pat, you see, ignored the error, but making his belief conditional. There was wisdom in that which may not be at first apparent. There is another individual who talks his theories as fast as they enter his mind, until he is pronounced a bore by his intelligent listeners. He is full of conscientious scruples, which vary with his stage of development. He is never emotional, but largely argumentative, while the fellow scarcely realizes that he is drifting into the faith through these same bubbling theories with which he has been running over for years. That is his way of doing, and he has worked out his salvation after his own pattern.

Some awake suddenly to the truth, and the reformer rejoices thereat. But carefully trace back the lives of these same persons, and you will invariably find that they have been slowly prepared for the change, by peculiar experiences, through which they have been developed in spite of their skepticism. When the bud is full-grown it bursts its leafy walls, becomes a beautiful flower, and never before has life seemed so lovely. Though the change seems sudden, the development to that belief might have been in progress for years. So it is that you, troubled one, seeth not the light that others see. Nor can you see it until the time comes. You are being prepared for it. Sorrow may have weighed heavily upon you, death may have robbed you of your treasures, or sickness bowed your spirit to a state of spiritual refinement; but however startling the proof, you are still unable to believe. We honor you in this; for theories are often misleading. They who have believed theoretically have been compelled to retract, and the spirit has cried out in anguish and doubt. This is an earnest world, and the earnest seeker has a right to demand every available proof. A solid foundation for every true faith can be found by waiting, patiently seeking, and believing not until you have "tried the spirits," and the proof seems reasonable and uncontradictory.

So far as the churches are concerned, their work I believe to be good, and provides a line of thought the church-goer can not do without. People must think, and to me it matters not how that thought is awakened. Every thought, however advanced, produces so much growth, and as the world can not go backward, all thoughts have their advancing tendency. Liberal minds should give up their antagonism to the churches, for these very assemblies are full of Spiritualism, only sanctified by another name. We should not quarrel over terms, for they are mere shades in the garb of truth. In a few years sectarian doctrines will be so intermingled with radical thought, that we can all discover both truth and error within ourselves, as a kind creator has willed it should be. None of us will be right.

Grand Rapids, unlike many cities of its size, is ripe for a full harvest, for superstition is becoming unpopular and stale. Many have developed to a point of faith, but are waiting to be taught. With these the greatest work can be done. At the same time a word dropped to the unprepared mind produces a thought, if no more; and must finally yield its abundance. Thus it would seem that by the law of demand, the supply is forthcoming, and great are the results in our midst.

C. M. LOOMIS.

Vaccination—Medical Practice.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of May 27th, a medical correspondent speaks of the "intolerance of the JOURNAL regarding vaccination and the Doctor's-Grip-laws generally. It is quite natural a doctor, with his business protected by those laws, should characterize the JOURNAL's most reasonable opposition to them as being "rabid." Probably the gentleman, had he been an office-holder under George the third, would have felt and expressed the same opinion of the Declaration of Independence and its signers. Those men waged a war against Great Britain for a less, far less, encroachment on their civil rights than that which is embodied in the compulsory vaccination of children of unwilling parents.

Yet this *compulsory* vaccination is but a part of the assaults on our civil liberties made by these hated "Doctor's laws." I know medically-educated men and women, who declare they would resist with deadly weapons any such outrage upon their children. Are they rabid, or is that the condition of these advocates who call the JOURNAL so? Again, your Doctor-correspondent justly says "that it is acknowledged on all hands that there is a risk in vaccination," but he terms us *rabid* when we protest and declare that it is a monstrous crime that the people should not be left free, each for himself, to determine which of the two risks he will take, for the life of himself and his children; the remote chance and risk of small-pox contagion, or, the perhaps worse risk of innoculating their blood with animal nature through bovine virus and human corruption through human virus. I know there is at least one physician in Illinois who refuses to take the responsibility of vaccinating any infant unless urged persistently, by its parents to do so. Why should other physicians besiege the legislature till they get a law making it compulsory on citizens to hire them to vaccinate unwilling subjects. What is their motive? Zeal for the public? I know a young physician in this city who was failing to support his family until he was appointed on the Police staff; and now makes, he says, $1,500 per year vaccinating at one dollar per head under police orders. He naturally favors "Doctor's laws." On the other hand, Dr. R. A. Gunn, Dean of U. S. Medical college, Drs. Wilder and Buchanan, and many others, oppose them as well as all vaccination.

These men though physicians, are active in thwarting the enroachments of the medical society upon our liberties. They think, justly, such laws should, if at all, originate with the people themselves and that it is neither modest nor becoming in physicians who are to profit by them, to advocate them before the legislatures. They say, and justly, that the pretense that these laws are in the interest of a higher education for medical men is but a pretense, since, if the medical societies desire better educated physicians, they will seek it in the medical colleges, by inducing them to improve their courses of study. Harvard has done this, has improved her curriculum and so has the United States Medical College in New York. As a consequence a better class of graduates enter professional life from each. It is absurd to suppose, or to say, that medical education is elevated by prohibiting a homeopath, an eclectic or a magnetic practitioner being employed, unless he has a diploma from an Old School College. Yet such has been and still is the argument with which these old school doctors have bamboozled the legislatures into enacting laws which deprive the people, when sick, of the power to secure medical attendants, according to their own choice, with a diploma or without one.

It is absurd for delegates from medical societies, to badger the legislatures into the idea that the citizen can't tell quite as well as the legislature, what one among all his neighboring practitioners is the most successful healer of disease. It is equally absurd to suppose that this class of legislative enactments can override or take the place of individual judgment and responsibility. "Protection to the people" is one of these men's arguments to befog the legislatures with. Why the legislature of no state can pass a law which will "protect" the people from suicide, even, much less from stupidity in the selection of physicians. So long as there is a choice in the qualifications of doctors who hold diplomas, so long the sick man must exercise his discretion and judgment in selecting from among them. Until the legislature is able to designate by law what particular physician with a diploma shall attend each particular citizen in sickness, there should be no legal restriction in the premises. Spiritualism and experience proclaim that man must stand or fall by the use of his own powers. No legislation can take their place. A blind reliance upon diplomas would entail more injury than freedom can in any department of life.

The JOURNAL, then, is unjustly characterized by your correspondent as intolerant or rabid until it has been demonstrated that the revolutionary fathers were "intolerant and rabid" in their resistance to tyranny and until "the survival of the fittest" ceases to be recognized as a law of nature in all things.

Your correspondent errs when he says no man can enter on the legal profession except by passing an examination, etc. It is the fact that an attorney must pass such an examination before he can *practice before the courts*. That is to save the time of the courts. But any-one can and many do without it, give legal advice, and prepare legal papers (office work) more or less well, and there is no law to prohibit their selling their services to whomsoever will hire them. It is desirable to use judgment and discriminate in all such comparisons as well as in matters medicinal.

New York, June, 1882. BRONSON MURRAY.

The JOURNAL does not object to such a law as shall truly protect the people, but it opposes laws intended to benefit a class and that class, one of empirics. The JOURNAL must decline in advance to open its columns to further discussion of vaccination at present. Were it permitted, there would be no room for other matter and the paper is not an organ for any special class. Personally the editor does not approve of vaccination, but he recognizes the fact that the question is still an open one in the minds of a majority and that each side has able advocates and strong arguments. The JOURNAL has never expressed an opinion upon the moot question of vaccination, but has allowed to a limited extent a discussion of the subject in its columns, though not deeming it strictly within the scope of its work. The JOURNAL while uncompromisingly opposed to quackery and charlatinism, has steadily fought the attempts of the "Doctors" to fasten their grip upon the people by legislative enactments. And to the efforts of the JOURNAL and the data supplied from its office aided by the efforts of Spiritualists generally, may be accredited the honor of defeating these rapacious doctors in several States.

Selfishness mars the loveliest actions; it stains the fairest beauty; it dims the brightest lustre; it blotches the most munificent charity.

Do not defer to another time what should be done to-day. You will find greater difficulties in your way to-morrow than you do now.

It seems as if them as aren't wanted here are the only folks as aren't wanted in the other world.—*George Eliot.*

Nothing overcomes passion more than silence. No one is fatigued after the exercise of the performance.

Ignorance is the curse of God. Knowledge the wing wherewith we fly to heaven.—*Shakespeare.*

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

SONG OF THE SPRINGTIDE.

Every tiny blade of grass is climbing sunward,
Every singing leaf is sinking music downward,
And the song to which the grass is upward leaping,
Flutters softly down and lulls it into sleeping.

Every flower lifts up its forehead to the sunlight,
Comes the dew, with cool, moist kisses in the wan light,
Every beauty which the flow'r is yearning after,
Broods in sunsmiles and the raindrop's crystal laughter.

To the soul that yearneth up into the spaces,
After silent songs and dear remembered faces,
Till the great desire seems winging it to fly thence—
Comes the touches and the kisses in the silence.

Every song that bubbles up in liquid beauty;
Every thought that blossoms outward into duty;
Round the singer and the thinker builds a palace,
Where true greatness sparkles, wine-like, in its chalice.

Every yearning after wisdom makes us wiser,
Every selfish hoarding robs the grasping miser,
Every opening of the lattice of the spirit—
Soul and sunshine mingle mutually near it.

—*Rubini*

MISCELLANEOUS.

In discussing the subject of the higher education of women, an eminent educator says: "Let me not be misunderstood when I say that laboratory work, rightly carried out, makes women better housekeepers, better cooks, better wives, and mothers more fitted to care for the versatile American youth, to whom knowledge is the chief divinity to be worshiped."

Queen Elizabeth of Roumania, is a poet and a philosopher. Among the maxims inscribed in her diary are these: "Quand on veut affirmer quelque chose, on appelle toujours Dieu a temoin, parcequ'il ne contredit jamais." "To be witty you must be surrounded by wits. A nightingale says nothing to a barn door fowl." "The woman who is 'not understood,' is generally a woman who does not understand others." A volume of the Queen's poems is being translated into English.

Ada Ballin and her brother are young English people who have just published an excellent Hebrew grammar with exercises. The pair are still in their teens. Miss Ballin has already distinguished herself at University College as the winner of the prize in the senior Hebrew class in 1879, and of the Hollier Scholarship in Hebrew in 1880, and also of the Fielding Scholarship.

The Woman's Silk Culture Association have a piece of black dress silk on show, at Lord & Taylor's, New York, which has been presented to Mrs. Garfield, as a piece of purely American manufacture. The cocoons were reared in ten States, and the silk woven in Paterson, N. J. There are 36,000 threads in the warp, and 2,800 needles were used in the Jacquard loom. As finished the silk is of extraordinary weight and thickness, but soft and flexible, with a dead black surface. The pattern is a combination of trefoil and Irish lace.

The late Rosina, Dowager Countess of Lytton, was the widow of the eminent novelist Bulwer Lytton, and the mother of the present Lord Lytton, the poet, author of *Lucille*, and other works. The Countess was also an author, having published ten novels of varying excellence, the last being "Shells from the Sands of Time." She has lately passed away, a calmer and more charitable woman than when in her prime. Her unhappy marriage, followed by separation, was embalmed in a novel which had great sale in England.

A writer of short stories in the *Atlantic* and other magazines, has attracted much attention and query has been raised in regard to the authorship. Under the initials S. A. L. E. M., powerful scenes have been described, notably one called Hester's Dower, in the *Atlantic* for last December. This, illustrating the injustice of laws regarding widows, is founded on fact. The writer's name is now revealed as that of Mrs. John C. Wyman of New York, a daughter of Mrs. Elizabeth C. Chace of Providence, R. I. Mrs. Chace is a noble, philanthropic woman, devoted to the cause of equal rights and reform. She is much esteemed by all who have any sympathy with movements in which women are interested, including prison reform. The daughter is a worthy descendant of one so strong, well-balanced and benignant.

Women are particularly happy in correspondence, generally chatting easily on paper. And such letters, when they contain historical or personal allusions, become of great value in after years. The "Correspondence of Caroline Fox," published a short time ago, is full of entertaining accounts of a host of people about whom all have read, and is, in fact, history, illustrated by personal memoirs.

HIGHER EDUCATION OF WOMEN.—CONTINUED.

When woman has had opportunity, or when she has possessed sufficient strength of body and mind to make opportunity, and take her place among leaders of thought, she has had her due proportion of success. We claim and desire no more than this. Neither superiority nor inferiority should be expected, but that she may be free to rise to her own level whatever that may be. What she most needs is the *means* of obtaining a thorough and practical education, to develop and unfold according to her own inherent law of growth.

We do not need to point out examples; what has been accomplished is but a beginning of what shall be. And of the sweetest and best, the truest and rarest, the world at large knows nothing. They are those loved and revered by a small circle, whose lives are hallowed by consecration to duty, by sentiments exalted to sublime convictions, by acceptance of responsibilities nobly undertaken, and by religious aspirations which make of this system a school whereby to learn of that other everlasting life, toward which we are all journeying. On that journey valuable instruction may be of the greatest help. Let all the doors of learning, then, be thrown open to women as well as men.

At the present season schools and colleges are going through their closing exercises, and their name is legion. One of the best of those centrally situated is

SWARTHMORE COLLEGE,

under the care of the members of the Society of Friends. The main building, destroyed by fire last fall, is now rebuilt. The instruction is thorough, and what is equally necessary, the oversight of pupils of both sexes is parental, being both strict and kindly.

Schools for young women alone, Mount Holyoke Seminary, at South Hadley, Mass., stands pre-eminently among those particularly under denominational supervision, which greatly restricts its usefulness. Here is the strong hold of Congregationalism, and the headquarters of the foreign missionary fever. There is a spirit of consecration to religious work at Mount Holyoke which, broadened and enlightened, would be most admirable.

The celebrated Miss Lyon was principal here for many years, and held an immense sway over the young women of New England. Under the theological surface of her beliefs existed noble aims; her large, sweet nature rose superior to her tenets. From this college the chief missionary stations of the East have been largely supplied. It has a four years' course, and the advantages of laboratories, cabinets, and an art gallery, and a library of 10,000 volumes. The young women do most of the household work, by this means bringing board and tuition within two hundred dollars yearly.

WELLS COLLEGE,

at Aurora, Cayuga Lake, N. Y., was built and endowed by Henry Wells, of Wells and Fargo's Express, for the education of young women. During his life Mr. Wells took the greatest interest in the college, visiting it almost daily. It is beautifully situated, the buildings are spacious and well equipped; the museums finely filled, and the course of instruction does not differ from that generally in vogue. The Hon. Edwin Morgan endowed it with gifts during life and by will, with nearly $200,000.

Rutgers Female College and Packer Institute are among the oldest and best known schools for young ladies in New York City and Brooklyn, respectively, though there are others fully as worthy of support. Schools so situated, have their excellent features as well as their superficial ones. They are especial favorites of so-called "society" people.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

SIX INTERVIEWS WITH ROBERT INGERSOLL ON SIX SERMONS, by Rev. T. De Witt Talmage, D. D., to which is added a Talmagian Catechism. Washington, D. C., C. P. Farrell, publisher. Price, cloth, $2; paper, $1.

In many respects Robert G. Ingersoll is one of the most remarkable men of this age. He is intensely individualized; he is strong in his convictions and unswerving in his support of what he conceives to be the truth. With not the least taint of aristocracy in his nature, ever aspiring to know and comprehend the right, and with a determination that is continuous and unfaltering, he has worked his way to the front as an author, orator, statesman and not the least recognition of his stalwart nature is his tender philanthropic spirit. He lives, moves, and acts in a mental sphere of his own, drawing thereon for resources, enabling him to be successful as an iconoclast, the thoughts of other being merely illustrations to cement together his basic and original ideas, making them so telling in their effects when woven together as a lecture. The eloquence of Demosthenes in exposing the bold treachery of Æschines, finds an excellent companion-piece in the fervid eloquence and logic of Ingersoll in presenting to the world the exceeding weakness and untenableness of a Talmage. If John Howard, ever animated with a divine love for unfortunate humanity, visited the penal institutions of England, France and Germany, that he might devise methods to ameliorate the unhappy condition of the inmates thereof, Col. Ingersoll led a poor, forlorn, young girl—a hunchback—into the presence of President Garfield, and solicited a position for her. Both were actuated by honorable motives, that shine forth resplendently in their lives. If Archimedes, as he thought, *could* move the world with a suitable leverage, Ingersoll has actually moved the world of mind by his irresistible eloquence and logic. Everything must yield to his convictions of right. Between him and truth there must be no obstructions. With him it is better to be right than President. The home circle is his kingdom; there he is enthroned in the generous hearts of wife and children. It is well that such a man embodies his thoughts in book form, especially in relation to the leading theological light of the present day, Dr. Talmage. The book is just what it purports to be—"Six Interviews with Robert G. Ingersoll on Six Sermons of Rev. T. De Witt Talmage." In an answer to the questions, "Do you suppose that we will care nothing in the next world for those we loved in this? Is it worse in a man than in an angel, to care nothing for his mother?" Col. Ingersoll quaintly said:

"According to Mr. Talmage, a man can be perfectly happy in heaven, with his mother in hell. He will be so entranced with the society of Christ, that he will not even inquire what has become of his wife. The Holy Ghost will keep him in such a state of happy wonder, of ecstatic joy, that the names, even of his children will never invade his memory. It may be that I am lacking in filial affection, but I would much rather be in hell, with my parents in heaven, than be in heaven with my parents in hell. I think a thousand times more of my parents than I do of Christ. They knew me, they worked for me, they loved me, and I can imagine no heaven, no state of perfect bliss for me, in which they have no share. If God hates me because I love them, I cannot love him.

"Q.—Mr. Talmage charges you with having said that the scriptures are a collection of polluted writings?

"A.—I have never said such a thing. I have said, and I still say, that there are passages in the bible unfit to be read—passages that never should have been written—passages, whether inspired or uninspired, that can by no possibility do any human being any good. I have always admitted that there are good passages in the bible—many good, wise and just laws—many things calculated to make men better—many things calculated to make men worse. I admit that the bible is a mixture of good and bad, of truth and falsehood, of history and fiction, of sense and nonsense, of virtue and vice, of aspiration and revenge, of liberty and tyranny.

"I have never said anything against Solomon's Song. I like it better than I do any book that precedes it, because it touches upon the human. In the desert of murder, wars of extermination, polygamy, concubinage and slavery, it is an oasis where the trees grow, where the birds sing, and where human love blossoms and fills the air with perfume. I do not regard that book as obscene. There are many things in it that are beautiful and tender, and it is calculated to do good rather than harm.

"Neither have I any objection to the book of Ecclesiastes—except a few interpolations in it. That book was written by a freethinker, by a philosopher. There is not the slightest mention of God in it, nor of another state of existence. All portions in which God is mentioned are interpolations. With some of this book I agree heartily. I believe in the doctrine of enjoying yourself, if you can, to-day. I think it foolish to spend all your years in heaping up treasures, not knowing but he who will spend them is to be an idiot. I believe it is far better to be happy with your wife and child now, than to be miserable here, with angelic expectations in some other world.

"Mr. Talmage is mistaken when he supposes that all bible believers have good homes, that all bible readers are kind in their families. As a matter of fact, nearly all the wife-whippers of the United States are orthodox. Nine-tenths of the people in the penitentiaries are believers. Scotland is one of the most orthodox countries in the world, and one of the most intemperate. Hundreds and hundreds of women are arrested every year in Glasgow for drunkenness. Visit the Christian homes in the manufacturing districts of England. Talk with the beaters of children and whippers of wives, and you will find them believers. Go into what is known as the 'Black Country,' and you will have an idea of the Christian civilization of England.'"

Col. Ingersoll is equally as fascinating in this book, as when in the rostrum. His personality is manifested in every sentence, and the grand truths conveyed there will prove of great value to the world. With him an honest God is the noblest work of man. He deals with this life in a practical way, to make human beings more comfortable and happy, and to enlighten the world with reference to the providence of God.

Magazines for July Continued.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: Plant-Cells and their Contents, by T. H. McBride; The Jews in Europe, by Dr. J. von Döllinger; Porcelain and the Art of its Production, by Charles Lauth; The Physiology of Exercise, by Emile du Bois-Reymond; A Curious Burmese Tribe, by Lieutenant G. Kreitler; Problems of Property, by George Iles; The Ethics of Vivisection, by Dr. Samuel Wilks; Borax in America, by Dr. W. O. Ayres; Protoplasm, by Frances Emily White, M. D.; The Mechanics of Intermittent Springs, by Dr. Otto Walterhöfer; A Premature Discussion, by Mrs. Z. D. Underhill; The Relation of Music to Mental Progress, by S. Austen Pearce, Mus. Doc., Oxon; Dr. Gunther on the Study of Fishes; The Development of Cities, by M. Badoureau; Sketch of Professor S. S. Haldeman; Entertaining Varieties; Correspondence; Editor's Table; Literary Notices; Popular Miscellany; Notes.

THE CENTURY MAGAZINE. (The Century Co., New York.) Contents: Portrait of Ralph Waldo Emerson; Among the Thlinkits in Alaska; Christiana's Wedding Dress; A Colorado Cavern; The Punishment; The Evolution of the American Yacht; Henry D. Thoreau; The Heart of the Year; The Horse in Motion; The Bee-Pastures of California; To E. W. G. in England; Damming the Sacramento; A Great Charity Reform; After the Rain; A Modern Instance; Carlyle in Ireland; Forty; Through One Administration; A Summer Song; Emerson's Personality; Topics of the Time; Literature; Home and Society; The Worlds Work; Bric-a-Brac.

THE ECLECTIC MAGAZINE. (E. R. Pelton, New York.) Contents: A Word about America; Charles Lamb and his Friends; Across the Yellow Sea; The Sun as a Perpetual Machine; Wagner's "Libelung" and the Siegfried Tale; Adrift; The Lady Maud; James and John Stuart Mill; The Last King of Tahiti; Oiling the Waves; What is there Left for Me to Say? Three Great Dictionaries; The Story of a Block of Coal, A Day at Margate; Thackeray as a Novelist; Elk Hunting in Norway; "Poor White Trash;" Titles of Books; Good-Morrow and Farewell; Literary Notices; Foreign Literary Notes; Science and Art; Miscellany.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; The Pipers; The Assistant; The Water-Bloom; The Dancing Lesson; Did Ethel See the Queen? The Fairy Flag; The Trojan War; How Jared Saw the Elephant; "No, He'll Get All Wet!" "Ding Dong Bell!" The Scarecrow; A Summer Evening's Entertainment; "Palmam Qui Meruit Ferat;" Lost among Savages; Short Stories from the Dictionary; A Visit to a Camphor Refinery; A Summer School of Natural History; No Questions Asked; Wild Flower Papers; C. Y. F. R. U. Supplement.

PHRENOLOGICAL JOURNAL. (Fowler & Wells, New York.) Contents: Robert Browning; The Transcendentalists of Brook Farm; Phrenology and Pestalozzianism; Phineas L. Buell; Scottish Shepherd Dogs; A Moral Mix; The Work of Culture in the Face; Whistling Girls; Self Culture; Girl and Empress; Warm vs. Cold Bathing; Quackery within the Profession; Rescue Work; Kitchen Leaflets; Notes in Science and Agriculture; Editorial Items; Poetry; Answers to Correspondents; Personal; Library.

ST. NICHOLAS. (The Century Co., New York.) Contents: Frontispiece; Inside a Fish-net; Tinkey; The Conscientious Correggio Carothers; The Yellow Pane; An Early American Rebellion; Tag's 'Coon; The Sultan of the East; The Extra Train; The Queen of Prussia's Ride; Working by the Day; Swords; The Æsthetic Young Lady; The Boy who Lost the Fourth of July; A Famous Sea-fight; Amateur Newspapers; July; Donald and Dorothy; For Very Little Folk; Jack-in-the-Pulpit; The Letter-box; The Agassiz Association; The Riddle-box.

THE SOUTHERN MEDICAL RECORD. (R. C. Word, M. D., Atlanta, Ga.) Contents: Remarks on Hotz's Operation for Entropion and Trichiasis; Syphilitic Ulceration of the Eye-Lid in the Infant; Cases in Practice; Grape Sugar and Glucose; Remarks on Intestinal Parasites; The Treatment of Diptheria; The Duties of Practitioners; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulae; Editorials and Miscellaneous.

PEACEMAKER. (Universal Peace Union, Philadelphia.) A new monthly, of which this is the first number, advocating the establishment of peace on the broad principles of justice and right.

GOLDEN DAYS. (James Elverson, Philadelphia.) An illustrated weekly for boys and girls.

JOURNAL OF PROGRESS. (The Franklin Printing Co., Chicago.) Devoted to the advancement of Art, Science, Invention and Literature.

THE SANITARIAN. (M. Augusta Fairchild, M. D., Quincy, Ill.) A monthly in the interests of Hygienic Living.

PSYCHISCHE STUDIEN. (Oswald Mutze, Leipzig, Germany.) An able monthly devoted to Spiritualism.

NATURE. (Macmillan & Co., New York.) An illustrated journal of Science of much interest.

THE SEASON. (The International News Co., New York.) An illustrated magazine devoted to Fashion, Needlework, etc.

OUR LITTLE ONES AND THE NURSERY. (The Russell Publishing Co., Boston.) A beautiful magazine for very little people.

The high prize of life, the crowning fortune of a man, is to be born to some pursuit which finds him in employment and happiness—whether it be, to make baskets, or broadswords, or canals, or statues, or songs.

The man who sneaks through life, unwilling to express his genuine sentiments through fear of becoming unpopular with the rabble, is beneath the respect of every intelligent individual, and should be ostracized by all truly intellectual persons.

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The man who talks everlastingly and promiscuously, who seems to have an inexhaustible magazine of sound, crowds so many words into his thoughts that he always obscures and frequently conceals them.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, ...$2.50
" " 6 months,.........$1.25

SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. *Do not in any case send checks on local banks.*

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

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CHICAGO, ILL., Saturday, July 8, 1882.

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What Shall the Clergy do about Spiritualism?—Doctors of Divinity, Phelps and Buckley.

This is a revised version of the old question: "Who shall decide when doctors disagree?" That question was asked of physicians who attended to our poor sinful bodies, but now it is not merely doctors of medicine but of divinity who are at odds—holy men with a dignified title, preëminently fit, as the evangelical churches think, "to minister to souls diseased." The vexed question is: "What shall we do about Spiritualism?" Rev. Austin Phelps, D. D., ex-Professor at Andover Theological Seminary, the New England School of clerical orthodoxy, says: "Let the pulpit fight it." Rev. Mr. Buckley, D. D., editor of *The Christian Advocate*, the great New York Methodist organ, says: "Fight it shy." Not that these grave and reverend gentlemen use such brief and common words; their language is far more ponderous and circuitous, but that is the meaning of it in short and plain phrase. Dr. Phelps has written articles in *The Congregationalist* and elsewhere, and Dr. Buckley replies and criticises in his *Christian Advocate*. Some extracts from both will show how these eminent expounders of orthodox theology look at this great matter.

Dr. Phelps thinks the pulpit should not ignore Spiritualism, for "it is an extensive and still growing delusion"—an admission that should give new strength to every Spiritualist. He calls it a seductive form of error. The seductive error of to-day is often truth in the clearer light of to-morrow. He continues as follows:

> The popular faith in the supernaturalism of the Bible is passing through a transition which exposes it to special peril from such a type of error.....The failure of natural science to give a prompt and thorough solution of the mysteries of Spiritualism lays a special responsibility on the pulpit.....That the Scriptures are not silent on the subject of necromancy is a fact of some significance to the pulpit. ....May not still more be accomplished by a thorough rediscussion of Bible teachings on ancient magic?

Speaking of Salem witchcraft, he says:

> We have denied facts supported by human testimony of such weight that it would send the best of us to the scaffold, if arrayed against us in a trial for murder.

He says we should—

> Acknowledge the mistake, then go back to the Bible methods of treating necromancy. The Scriptures tread it as a fact in human history.....The practice of it the Mosaic law punished as a capital crime. All down the ages, from Moses to St. Paul, the Bible thunders with denunciations of it as a form of devil-worship.....
>
> May we not wisely advance our mine still farther and deeper under the foundations of the delusion by *resuscitating the popular faith in the biblical demonology?*

He then deplores the loss of the faith of the Church in the personality of Satan and of evil spirits, and of a satanic kingdom. But when he comes to apply these remarks to Spiritualism, he says:

> What is the effect of the change on the history of Spiritualism? Just this: We have lost faith—an operative, living faith, I mean—in the only thing which can at present explain this modern necromancy. Biblically and philosophically, it finds us all dumbfounded.

The orthodox idea of Bible "supernaturalism," or infallibility, is smitten more sorely by revised versions of an infallible book in which the revisers find thousands of errors, than by all the blows of so-called infidels; but a multitude of good people begin to see, in the light of Spiritualism, the real meaning and significance of angel visitants and trances and visions in the Testaments, and to know that these may be facts in man's spiritual experience, natural and beautiful and not fancies, or marvelous myths too absurd to be of any use. The admission of "the failure of natural science" to solve or explain spiritual facts is frank. From the "toe joint" theory of certain pompous M. D.'s, in Buffalo, to Carpenter's "unconscious cerebration," that failure has been, and is, total and ignominious. Dr. Phelps has a hope—faint and forlorn it must be—that science may help in future; but he thinks the pulpit must assume its "special responsibility," which is to bring people back to "faith in the personality of Satan" and "the Bible methods of treating necromancy!" When the reverend Doctor finishes his little job of rolling the earth back some two thousand years, it is to be hoped he will mention it in *The Congregationalist.*

Let us see what the Methodist editor says in favor of his fight-it-shy policy. Of course he agrees with Professor Phelps that the thing is evil, but differs in his mode of meeting it, and criticises his brother as follows:

> His articles seem to us the well-meaning speculations of a closet student who has never studied the phenomena of Spiritualism, (or if so, has been confused in his perceptions,) never acquainted himself thoroughly with the investigations of others, nor engaged in a hand-to-hand conflict with Spiritualists. The futile manner in which Joseph Cook treated the subject—Spiritualists making more capital out of what he said than they had done out of all that Profs. Huggins and De Morgan and Sergeant Cox in Europe, or Robert Hare and Epes Sargent had written in this country—is still a warning to those who attempt to handle what their modes of thought and peculiar temperaments unfit them for.

He claims a knowledge of Spiritualism from eight years reading and investigation, and says:

> Spiritualism is a dangerous subject to investigate and difficult to discuss. Those who begin to investigate it with the preconceived opinion that all the phenomena alleged are false, are likely to be deceived into believing in Spiritualism; for they will soon see something which they cannot explain, which perhaps no one accessible to them can explain satisfactorily. Men of what is called sound common sense are often most easily deceived of all classes when common sense fails to account for magic, ventriloquism, or any supposed supernatural phenomena.....
>
> Those who begin with the conviction that Spiritualism is of the devil, are very likely to end by accepting it as a truth of the first importance.....Whosoever weighs testimony concerning Spiritualism by ordinary rules, judging the competency of witnesses by the possession of common sense, opportunity, and integrity, will be swamped very soon.
>
> Mysterious sexual affinities are also interwoven with these things. In Christianity, when illicit fascinations arise between persons of opposite sexes, they are antagonized by the plain letter of the Gospel. But the sexual affinities of Spiritualism are part and parcel of the system: for a striking instance of which see Andrew Jackson Davis's "Autobiography and Magic Staff."
>
> Men of the greatest wisdom in worldly matters, of genius in literature, and of piety in Church, have shown the most astonishing intellectual and moral weaknesses in connection with Spiritualism.
>
> Most ministers of the Gospel, converted in childhood or youth, trained in Theological Schools or literary institutions, or entering on the ministry early in life, are not qualified to investigate this subject with its peculiar moral and social surroundings. To set them to doing so would ruin many of them as ministers, perhaps as Christians.

Joseph Cook gets just the kind of pay he earned by being honest and courageous for a brief time, and then trying to beg his way back to orthodox reputation by falsehood and abuse of Spiritualists. Let all double dealers take warning from his fate. But what startling admissions our Methodist doctor of divinity makes. "Dangerous to investigate" and "difficult to discuss;" deceptive to "sound common sense" men; swamping those who judge witnesses of "common sense, opportunity and integrity as competent;" taking in men of the greatest wisdom, genius and piety; and even "most ministers" would be ruined by efforts to investigate it, is his verdict as to Spiritualism. He grants that science has failed, he holds most of the clergy unfit. What is to be done? It would seem that Spiritualism must move on, with none seriously to molest or make afraid. What hard work it is for an orthodox clergyman, especially a D. D., to write on what he holds heresy without flinging mud. Dr. Buckley must refer to Andrew Jackson Davis to show that "sexual affinities are part and parcel" of Spiritualism. In his "Penetralia," page 49, Mr. Davis has the following: "What are the sacraments of true religion? First, personal cleanliness and chastity;.......fourth, reverence for the marriage relation."

Had Dr. Buckley's eight years study of Spiritualism led him to know anything of one of its leading papers, the RELIGIO-PHILOSOPHICAL JOURNAL, he would know that it always repudiated such affinities as no part of the divine philosophy and pure religion it aimed to teach. He is either ignorant or a false witness on this matter. He talks of the "plain letter of the Gospel" antagonizing "illicit fascinations." No doubt the spiritual teachings of the New Testament do, but what of King Solomon, extolled for wisdom, with his three hundred wives and seven hundred concubines, and other old Hebrews needless to name? His mud only flies back into this Methodist's face.

The idea of Dr. Phelps that Hebrew necromancy was supernatural is held a mistake, and Dr. Buckley would remand it to the region of trickery and deceit. Much else, from both these writers is worthy of note, and we may again refer to them, but space now forbids. Dr. Buckly closes his two long articles as follows:

> The fundamental questions, whether much good can be accomplished, and whether much evil will not be caused by taking up this topic for specific discussion in the Christian pulpits of the United States, Prof. Phelps has never directly raised, much less definitely settled. We do not question the wisdom or necessity of the discussion of the subject in the right way and place, and at the proper time; nor do we deny that in some situations it may be wise to consider it in the pulpit; but maintain that these situations and occasions are infrequent..........
>
> If any care to know what we would suggest to ministers on this subject, it can be stated in a few words. Where Spiritualism has little or no hold, or where it is declining in a community, it is, in our judgment, wise to say nothing about it in the pulpit, but to preach the Gospel in much assurance, and in the demonstration of the Holy Ghost; where it has a strong hold, and is gaining ground, so far as pulpit discussion is concerned we would point out and prove its immoral tendency, and would prove beyond all doubt that it is a source of mental and moral weakness. Wherever Spiritualism does exist, there abundant evidence on these points is at hand; there it can easily be shown to be nothing but infidelity united with a belief in ghosts. It is not necessary to affirm that all Spiritualists are corrupt, or that all are blasphemers, or that all are haters of the Bible; but in any community where it is prevalent, there let it be attacked with the facts which can be authenticated on the spot. When the church has the moral power which it can always attain in the direct prosecution of its work, Spiritualism can be reduced in the public estimate to one of the forms of opposition to the Gospel of Christ.
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> Meanwhile ministers and Christians should not be slow to grapple and expose the delusion in debate, in the press, and in private circles; to keep a knowledge of the persons liable to be led astray, and bring to bear upon them such influences as are most likely to deliver them.

Rev. Eliakim Phelps, the father of Prof. Phelps, who passed away at an advanced age, had the "Stratford noises" at his Connecticut house some thirty-five years ago, and really thought them of spiritual origin. Elizabeth Stuart Phelps, the gifted daughter of the Professor, weaves into one of her books, "Men, Women and Ghosts," the strange experience of her grandfather's Stratford days, and is liberal and spiritual minded. Her father seems firm in the faith of a personal devil and biblical demonology, and a little sore about the matter. Let the D. D.'s dispute, and let the Spiritualists move on and up.

The "Dark or Evil Spirit Intervention" Theory.

The Psychological Review (London, June, 1882), in its "Monthly Summary of Contemporary Spiritual Opinion," refers to Mr. A. E. Newton's account of a séance with Mrs. "Crindle"-Reynolds, published in our Boston contemporary as follows:

> Mr. A. E. Newton, late editor of *The Two Worlds*, publishes a remarkable narrative that ought to have considerable influence on the settlement of opinion as to fraudulent manifestations. We are surprised that it has not attracted more attention. Briefly it narrates how, after a thorough examination of medium and cabinet, "a bundle of white tarlatan, about three yards in length," was introduced into the cabinet by "dark or evil spirits" and left there. If the facts are correctly recorded, they point to the intervention, of a malicious or antagonistic influence. This is a matter of so much importance that we could wish the issue narrowed down directly to the one point:—Is there irrefragable evidence that material which could be used for purposes of fraud can be, and has been introduced into a cabinet by agencies demonstrably not referable to any person present? If so, many of us will pause before we charge fraud on the entranced medium; and many too will think it unwise, unfair, and unjust to place a medium in such an equivocal position.

In summarising from the RELIGIO-PHILOSOPHICAL JOURNAL, *The Review* further says:

> ....The JOURNAL, which has been foremost in the righteous demand for fraud-proof conditions, and which has done inestimable service in making imposture difficult, and the preying on credulous gapers a risky business, does not touch this question raised by A. E. Newton. We look with anxiety for the view taken by a paper that has fearlessly and ably handled the question. If the introduction of material objects is proved, and if those objects be fraudulently employed by the invisible agencies at work, we confidently expect the aid of the JOURNAL in abolishing all conditions of sitting that can expose a medium to such fearful risk. Such indeed is the platform of the JOURNAL.

The following extract from Mr. Newton's communication furnishes the text for *The Review's* comments:

> But I pass to what seemed the most singular and significant part of the séance. While everything was proceeding to the apparent satisfaction of all present, Judge Cross remarked that it would be a very convincing thing if now, under the strict test-conditions that existed (the medium and cabinet having been so thoroughly searched), the mischievous spirits should bring in some masks and paraphernalia such as had been found at the Brooklyn and Clyde exposures. This would demonstrate their power to do so. The child's voice from the cabinet responded to the effect that it would be a good thing. The Judge then asked "Effie" if she would not go and "bring in some of the bad spirits." She answered favorably, when instantly the "Gruff" voice interfered and said it must not be done—it would be dangerous. Nothing more was heard of the child for some time. At length a figure appeared at the opening, very heavily draped, so that I could see no face. Judge Cross said he could perceive the outlines of a dark face, and others remarked that they thought it was a negro. Suddenly the voice of Mrs. Reynolds was heard to exclaim, "Oh, my God!" when she instantly appeared at the opening, apparently pushing aside this veiled figure, and swinging her arms about her head as if fighting off a swarm of hornets. She was dressed as she had entered the cabinet, and appeared to have her eyes closed as if in a trance. The "Gruff" voice was heard to exclaim, "The devils are at their work!" In a moment or two Mrs. R. disappeared behind the curtains, when a lively scuffle was heard in the cabinet. The noise of feet shuffling on the floor and striking against a tin-trumpet which I had observed within the enclosure, were very plain, and continued for some moments. While we were wondering what all this could mean, a white object was seen to rise above the curtain (about ten feet high), and, pausing an instant at the top, fall over to the floor. On examination this proved to be a bundle of white tarlatan, about three yards in length. "Mr. Gruff" assured us that it had been brought in by the evil spirits, and he had gotten it away from them. "They had a mask, too," he added, "and I tried to get that, but they got away with it."
>
> "Did they materialize these things?" was asked.
>
> "No; they brought them from outside. The cloth, as you can see, was not materialized; else it would dissolve in your hands."
>
> I secured a portion of this fabric, which was apparently woven in a material loom, and from its new appearance may have been taken directly from some store.
>
> Judge Cross then asked "Effie" if she had brought those bad spirits in? "No," she replied in half-frightened tones, as if conscious that she had done mischief and was alarmed at the consequences: "I saw them standing round, and I just went and spoke to them, and they came right along. There was a man and a woman. I did'nt bring them, they came themselves."

The circumstances and conditions of the séance are set forth by Mr. Newton in the commencement of his account, as follows:

> On the evening of February 20th, ten days after the late "exposure," Mrs. Newton and myself were invited by Judge Nelson Cross, of New York, to attend a séance given by Mrs. Reynolds at 959 Sixth avenue in that city. We found assembled fourteen or fifteen ladies and gentlemen, of whom only Judge Cross and Mr. Prall were known to us. At the outset, Mrs. Reynolds insisted on being thoroughly examined by a committee of ladies before entering the cabinet, declaring that, for her own protection, she would not again sit for phenomena unless this was done. Mrs. Newton was asked to be one of this committee, and consented. While the examination was going on, I, with others, made a thorough inspection of the corner of the room before which a curtain was hung to serve as a cabinet. It is needless to say that no paraphernalia, nor place of possible concealment for any, was found; there was no passage into another room, nor trap-door through the floor; and the ladies reported that they had made most thorough work in their investigation, with a like result. Of course Mrs. Reynolds was carefully watched until she went behind the curtain, to prevent her obtaining anything from confederates.

The Review expresses surprise that Mr. Newton's evidence as to the intervention of "dark or evil spirits," has not attracted more attention and "looks with anxiety for the view taken of it by the JOURNAL. To allay this anxiety on the part of our able English contemporary and others who may feel interested, we will give our view of the case, otherwise we should pass it by in silence, owing to the utter worthlessness of the evidence.

Mrs. Reynolds who for several years prior to her divorce and subsequent marriage had been before the public under the assumed name of Crindle, was caught in her tricks at Clyde, Ohio, and the paraphernalia, consisting of masks, rubber tube, blue satin waist with cross and necklace of glass diamonds, several yards of white tarleton and two wigs taken from her. Later on she was again detected in Brooklyn. The customary defense in such cases has been either that the sitters brought in the stuff and were in a conspiracy to disgrace the medium, or, that the whole exposure was without foundation. Both the Clyde and Brooklyn exposures having been made by Spiritualists of the highest standing as citizens, and coming so near together, one supplementing and corroborating the other, deprived the swindler and the chronic apologists of tricky mediums of their usual defense and a new one had to be offered. In this emergency Mr. Nelson Cross, a lawyer, came to the front with a theory materialized from the teachings of Orthodoxy, which most admirably suited "Crindle" and her defenders. His plea as put before the readers of our Boston contemporary, was to the effect that the paraphernalia might have been brought into the séance room by spirits, and though he with professional shrewdness, avoids positive and direct assertion that such was the case, yet no other inference can be drawn from his argument if accepted. Of course, it naturally followed that "Crindle" would desire to strengthen Judge Cross's theory, hence the séance of February 20th above mentioned. The attorney for the defense in his printed brief, argued that the character of the manifestations at a séance is largely governed by the attendants. "The banquet is spread by the *guests* and the *medium*," says the lawyer, "and may be such as to induce the presence of evil-disposed spirits in overpowering numbers;" a plausible statement unfairly used, and having no application whatever in so far as the case in hand is concerned, except as to the "*medium*." And if the character of the attendants is all potent, as asserted by this pleader, then at Clyde and Brooklyn the good motives of the observers should have overpowered the bad character of the medium and insured good and honest manifestations.

...."If the circle be made up of *skeptics* or *unbelievers*," says Judge Cross, "the manifestations are likely to be weak and unsatisfactory....It is a question of *affinity or complete harmony of conditions*." Upon this theory Judge Cross evidently acted in selecting his jury, before whom Mrs. "Crindle"-Reynolds was expected to demonstrate what the foreman, Mr. A. E. Newton, believed to be the "intervention of evil or mischievous spirits." It is fair to presume that only those supposed to be largely in sympathy with "Crindle" and the "mischievous spirit intervention" theory were accepted as jurors. Every thing being ready, "Crindle" demanded a committee to examine her. Mrs. A. E. Newton and, we believe, two other ladies were selected, who reported (as a matter of course) they had "made most thorough work of their investigation," and we have no manner of doubt the good souls thought they had. But what are the facts? Let us see. Here is a disreputable, vile, shrewd woman who for years has been perfecting herself in deception, and three honest, amiable ladies with no experience in such work and consequently wholly incompetent for it, are put forward to cope with her arts; and this, too, in the face of the facts so well known (1) that ladies employed by Custom House authorities do not become experts except after months of careful training and frequent failures; (2) that any ordinary conjurer will appear to allow strict examination of his person and cabinet before giving to a theatre full of people a better show of what he calls "form-materialization" than Crindle ever did with all the conditions attending her performances. As an illustration of the worthlessness of such examinations by non-experts, we condense from the JOURNAL of April 27th, 1878, the case of a pseudo-medium calling himself L. E. Jennings. We are personally acquainted with two of the committee who examined him, and know them to be keen observers, not likely to be deceived in any of the ordinary transactions of life and more competent for the work they attempted than most men:

> ....According to his own story, he has been giving materializing séances on the Pacific coast, and in Europe, which many looked upon as wonderful in the extreme. Thinking himself sufficient for the ordeal, he called early upon Mr. Jackson, who so recently exposed the frauds of Witheford and Huntoon, to arrange for a sitting; a séance at Mr. Jackson's, at 8 P. M., was arranged for; about a dozen persons assembled. Jennings made a speech to his audience in which he boldly mapped out what he would do, and appealed to those present to observe the "conditions," as the physical safety of the medium depended upon the non-violation. He was to submit to extraordinary tests and to unusual precautions against fraud. These latter were none other than to be stripped to a state of nudity, put on such attire as the committee might give him, proceed to the cabinet and there produce his thrilling manifestations. After some delay the medium was taken to an adjoining room and subjected to an examination. There seemed to be nothing about his clothing or his person that smacked of fraud. A pair of pantaloons and a shirt, provided for the occasion, were given him, and after stripping himself in the presence of the committee, he put them on. To all appearance the medium went into the cabinet totally unprepared for deceiving the spectators.
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> The cabinet is one corner of a large sitting room partitioned off by a slight frame work covered with dark green oil-cloth. It is about eight feet by ten in dimensions, is carpeted and is completely closed by a door swung on hinges. The medium was to sit with closed door in almost utter darkness, and the door was to open when the manifestations began. Outside there was a subdued, mellow light, brilliant enough to distinguish forms, but hardly strong enough to trace the outlines of features. One of the inexplicable performances was to be the production of music without instruments. There were none in the cabinet, and the medium promised that the angels would come and play upon their own harps. This part of the programme was looked for with great anxiety, as it would be a startling test of the mediumistic power, and a feat hitherto unaccomplished by the most perfect medium. A few songs were sung by the audience to harmonize the throng and to enable the medium to more easily pass into the trance state, and be controlled by his spirit guardian, one E. P. Montague. Presently, soft, musical sounds proceeded from the cabinet and floated through the room. The notes were as gentle as if a seraph were touching the magic strings of a celestial harp. "That is perfectly lovely," whispered a lady present. "I never heard such music before," said another. "It is the finest I ever heard at any séance," said an old and enraptured believer.
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> The musical performance, if lacking in artistic excellence and great range of note, was indeed mysterious and thoroughly inexplicable to every one, as every one present was willing to swear that there was no musical instrument in the cabinet. After the notes had ceased the door of the cabinet opened and a figure emerged from the darkness within out into the sombre light that prevailed in the room. It was the figure of a tall and elegant man, the distinctness of whose figure was somewhat marred by a profusion of white drapery that seemed to hang about it. Some one among the spectators spoke to the apparition, who, much to the surprise of everybody, returned the salutation in a clear, resonant and earth-like voice. The weird form was not recognized by any one, but as it indicated a willingness several took it by the hand and gave a friendly grasp. This materialization was very satisfactory. Subsequently a young lady came to the doorway, only a part of her form was visible, but she exhibited upon her wrist a beautiful gold bracelet that glistened in the faint rays of light. This was a manifestation which the medium had promised, and it was presented satisfactorily to all present. There could be no doubt that it was the spirit form of a woman, and it seemed absurd to question the reality of the gold bracelet. Other forms appeared and conversed in audible tones, but the most surprising manifestations of the evening took place last. The form of a man appeared at the doorway and the medium said: "This is the materialized spirit of E. P. Montague, my control, and, see, he holds a little girl by the hand." Sure enough, when the palpable apparition extended its hand, it appeared to be leading a little girl not over seven years of age. Though the features of the little thing were not discernible, the outline of the form was, one person present even going so far as to almost name the spirit-girl by its peculiar manner of movement. The larger spirit form leaned over and stretched its arm at great length in the endeavor to lead the little girl as near as possible to the spectators. "This is as far as she can get now; the magnetic cord will bear no further strain," said the control. But there the little girl stood, within four feet of the company, leaning sweetly upon the hand of the control. The little girl was more ethereal than the control and had a wavy motion that well becomes the fragile forms of juvenile spirits. After one or two minutes these thrilling apparitions slowly vanished into the cabinet, and in a few moments it was announced from within, that, the medium being exhausted, the scene was closed.
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> The performance was an entire success. But there was to be a sequel which was to cast a gloom over the career of medium Jennings in St. Louis. As soon as it was announced that the séance was over Mr. Jackson turned on a full light. The medium, or as it assumed to be, his "control," called out that the medium was in a trance and that the strong light must be turned down, as it endangered him. Mr. Jackson declined to lower the light, and entering the cabinet politely told the medium that though his manifestations appeared to be genuine the company desired another examination. The medium demurred and said his nervous condition was such that he would take cold if he were to undress in the cabinet. "Never mind the cold," said Jackson, "we'll take chances on that, and we must examine you again." After considerable protestation Jennings doffed his pants.
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> "Now pull off your shirt," said Jackson. To this the medium positively objected in language to show that he was much offended. He even went so far as to intimate that he would fight before the investigation should be further prosecuted.
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> Mr. Jackson, seeing that there was no other way of settling the matter, suddenly seized him by the shirt-front and tore that garment in twain. The revelation was startling both to him and the other gentlemen present. Nicely folded around Jennings's waist was a roll of white muslin gauze, wrapped closely to the skin, and in such a manner as not to appear bulky, thus avoiding the suspicion that he had anything concealed under his clothing. As soon as Jennings saw he was exposed, he said, "Well, you have caught me good, and I own up." When the gauze was unrolled it was found to be a new piece about seven feet long and four wide. With it were wrapped two pieces of red mosquito bar, and a small French harp. It was with the latter that the medium had produced such divine music. There was also a tinsel gilt band, such as comes as strips on bolts of muslin. With this he produced the gold bracelet on the "young lady's" arm. All these things, Jennings said, were bought in St. Louis yesterday after the séance was arranged. In making a clean breast of it the medium said that the trick consisted in having these things on him when he was taken to one side to be examined by a committee; while changing pants he managed to dexterously slip the gauze from the pair he was pulling off to those he was putting on. If the committee should desire to examine the pants last put on, he slipped the bundle from his pants under his shirt, in this way baffling the search of the committee.
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> The spirit girl trick he performed by simply appearing at the cabinet door, with one end of the gauze so arranged with a piece of red gauze and pendent from his hand as to appear to the eye of the excited spectator like the misty form of a girl. It was the second time, he said, he had ever been caught, but never before so completely as now.
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> Mr. Jennings, after dressing himself, was permitted to depart in peace, and, it is supposed, is now careering eastward.

The pivotal point on which rests the verdict of Judge Cross's jury as written out by foreman Newton, is the competency of the committee which examined Crindle's person and clothing. That said committee was thoroughly incompetent we believe must be apparent to *The Review*. We unhesitatingly assert and stand prepared to prove out of the mouths of members of the several examining committees appointed in New York, that Crindle was *never* thoroughly examined, and this we assert remembering the oath taken by the committee in one case; taken by truthful ladies, too, who told their opinions truthfully and whose veracity we disclaim all intention of even throwing a shadow of doubt upon. There can be no reasonable doubt with any judically minded person familiar with the evidence in this case and the methods of tricky mediums, that Crindle had the tarlatan concealed on her person; and with this admitted, the remainder of Mr. Newton's report as to the evidence of the intervention of malicious or mischievous spirits, melts away into the same vapory nothing as does Judge Cross's theory of defense.

We do not deny the possibility of the claims set up by Messrs Newton, Roberts, Cross and others to account for the frauds committed by placing the offense upon "dark or evil," or "malicious or mischievous" spirits. What we do assert is that their claim is not substantiated by evidence entitled to any weight. We warn *The Review* and all foreign readers of American Spiritualist journals that it is unsafe to generalize from such data as is usually supplied by *ex-parte* accounts similar to that furnished by Mr. Newton. In every instance where we have had occasion to sift the matter, and we have done it in most of the important cases, however strong has been the *prima facie* evidence it has

broken down. It is unsafe to predicate any theory advocated by that class of investigators, upon the evidence they proffer, for the simple reason that the data is not all in, and in the nature of things can seldom be had. If the advocates of the "malicious and mischievous spirit intervention" theory desire to have the matter settled, they can find a better way of doing it than convening a company who already accept it and then publishing as proof of their claim, such accounts as that supplied by Mr. Newton. It rests with them to prove their assertions and not for others to disprove.

We have been obliged in order to put the matter clearly, to give more space than we wished to our answer to *The Review*, but as this case is a type of the whole class of cases on which the intervention scapegoat theory is posited, it will answer for them all.

Amos T. Hall.

Hon. Amos T. Hall, widely known in Chicago and the West, passed on to the higher life from his residence in this city last Monday night. Although in delicate health for some years his final departure was unexpectedly sudden. He had suffered severely for years with asthma, but of late had been feeling better; about noon on Monday, June 26th, however, his physician discovered he was rapidly failing, and in a few hours his spirit escaped from the mortal body and went to join the host of relatives and friends awaiting his arrival in a world with which he was already familiar and toward which for many years he had looked with pleasure. Mr. Hall was born at Fairfax, Vermont, October 7th, 1814. When a mere boy of 15 he came west to Detroit, where he rapidly made friends and while very young held positions of trust in that city. He came to Chicago in 1853 and at once became interested in railroad building and lived to see the city become the greatest railroad center in the world. He helped to build the Michigan Central road into Chicago and assisted in making the survey to the Mississippi River for the Chicago, Burlington & Quincy. On the completion of the road he was made Superintendent, and soon after was appointed Secretary and Treasurer. Later on the duties of Treasurer absorbed his whole attention, as some twenty millions of dollars passed through his hands annually. About a year ago his failing health made his duties too onerous and he resigned as Treasurer and was appointed Secretary; thus for twenty-seven years he occupied positions of great trust with fidelity and marked ability. At the time of his departure from earth, in addition to his connection with the C. B. & Q. R. R., he was Vice President of the Pullman Palace Car Company, Treasurer of the Fort Dodge Coal Company, and Treasurer of the Chicago, Wilmington and Vermillion Coal Company.

His family consists of his wife, three sons and two daughters in this life and we believe six children who having gone before were waiting him on the other side of the grave. Mr. Hall was one of the finest specimens of what true spiritual culture can effect. Many years ago he became familiar with Swedenborg's writings and absorbed from them all their better portions. Later he was drawn to the investigation of spirit phenomena and through his attention thereto, he acquired a vast amount of knowledge and happiness. We have often sat with him during these manifestations and felt at these times how closely he was in rapport with the Spirit-world. He was the friend of the poor and suffering everywhere, but the especial friend of mediums and those interested in the promulgation of Spiritualism. We never knew of an applicant to appeal to him in vain, and his generous nature often caused him to be imposed upon no doubt, but he took it all philosophically and amid all the trials and cares of life he maintained that calm, sweet serenity as beautiful as rare. No man, so far as we know, ever passed from earth to the spirit life, better prepared than was Amos T. Hall. His memory will be cherished by thousands and his good deeds will never be forgotten. Most of the members of his family have the consolation which comes from absolute knowledge, that the devoted husband and loving father has gone before to a world more beautiful than this, there to await a reunion with them as one by one they shall join him.

The funeral was held on Thursday the 27th ult., at his late residence: Rev. L. P. Mercer, Swedenborgian, made the opening address after which the services were continued according to the Knight Templars ritual, Mr. Hall having been a member of Apollo Commandery. The floral display was magnificent. among the rest were two pieces each representing "The Gates Ajar," which were most appropriate, as to the noble spirit in whose honor they were given, the gates had long been ajar and through the half open way hundreds of angelic messages had been wafted to him. The mortal remains were taken to Detroit, Mich.

Mrs. Bullene left the city last week for a brief stay in Minnesota. She will return in time to speak for the Society again on next Sunday, morning and evening. During her two weeks stay in Chicago she gave two delightful parlor meetings, one at Mrs. Walker's on Lake Avenue, and another at Mr. Free's on Warren Avenue. Those in attendance were greatly pleased and profited. It is to be hoped that on Mrs. Bullene's return those interested in the study of the spiritual philosophy will avail themselves of the opportunity to secure the assistance of this gifted spiritual teacher for week evening parlor lectures. Arrangements therefor can be made at the JOURNAL office.

Accompanying a communication for publication, which will appear next week, Hon. Nelson Cross, of New York city, writes us a letter in which occurs the following paragraph:

"I would like to write you at length on materialization. You cannot put down the fact, nor should you wish to."

Judge Cross's assumption, implied and direct, that we do not believe in materialization and seek to "put down the fact," is the assumption of ignorance. His language plainly shows that instead of seeking the evidence as to the position of the JOURNAL on this subject by reading the paper, he prefers to gain his information through the circuitous means of second hand evidence, furnished him from Boston and Philadelphia. As a lawyer he knows better than to do this and hence his ignorance is inexcusable. If he will turn to the files of the JOURNAL he will find repeated statements affirming our belief in and actual personal knowledge of the truth of materialization.

We expect to be misrepresented by some and misunderstood by others, but we had a right to expect that a trained lawyer, an ex-judge, would look for the evidence on which to base his judgment, to the only source obtainable, rather than to seek it from those who are opposing the JOURNAL's demand for scientific methods of investigation and verification. As Mr. Cross accompanies his letter with a dollar and a request to place his name on the subscription list, we are not without hope that he will in due time become better informed.

Eugene Schuyler, who has been connected with the United States diplomatic service in Europe for many years, has returned to America. Speaking of the Jewish immigration to America, he says: "The wealthy Jews do not come to America, and those who do come expect to be cared for. If they would only colonize in the west and become farmers, they might be of service to the country, but that is precisely what they will not do. They will all settle in New York and the other large cities, and they will add a very undesirable element to our population. Last winter a gentleman came to me who had a scheme for settling the Russian Jews who came here along a western railroad. I told him the plan would result in an absolute failure; for, even if he could induce them to go by giving them a free passage and land after they reached their destination, they would only stay there long enough to earn sufficient money to get back to New York. I consider them far more undesirable than the Chinese." The Jewish philanthropists in New York who have interested themselves to aid their brethren, find themselves beset with difficulties touched upon by Mr. Schuyler. It often happens that those most needing help are the least amenable to advice or direction and the work of uplifting them loses its sentimental side, leaving only stern duty to impel the philanthropic.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column, are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Wm. Denton drew large audiences at Dunedin, New Zealand.

Mr. Charles Bright gave an address at Parker Memorial Hall, June 25th, and at Paine Hall July 2nd.

Mrs. Addie P. M. Davis, inspirational medium, formerly of Boston, passed to spirit life in Birmingham, Ala., June 16th.

Charles Bright lectured in Paine Hall, Boston, last Sunday evening, his subject being, "What Civilization has done for Christianity."

Dr. Alex Wilder writes: "I wish to correct the statement in Mrs. Poole's article. Mrs. Antoinette B. Blackwell graduated from Oberlin College, and never attended Antioch."

Dr. Anna M. Twiss will lecture at Keene, N. H., July 9th; at the Niantic camp meeting, July 21st; and at Neshaminy Falls camp meeting, Aug. 11th, 12th, 13th, 15th and 17th.

Mrs. R. W. Stevens will spend the autumn months in Colorado. She is a trance, clairvoyant and test medium. She will answer calls to lecture. It is her intention to be in Cheyenne the first of August.

The spirit band controlling Mrs. Striker will give the opening address at Fraternity conference meeting, Brooklyn Institute, Friday evening, July 14th. Subject: "Mediumship, its Perils, Responsibilities and Blessings.

Dr. Paul Collins, a magnetic healer, of Denver, Col., was lately arrested for failure to comply with the statute of 1881, which requires each medical practitioner to have a "proper medical certificate." The jury failed to agree as to whether a magnetic healer was a medical practitioner in the eyes of the law.

A Spiritual-Liberal camp meeting to continue such number of days as may be hereafter announced, but to close on August 6th, 1882, will be held on the Fair Ground at Ionia, under authority of the committee on district work of the State Association of Spiritualists and Liberalists.

G. H. Geer spoke at the June meeting at Sturgis, Mich., 17th and 18th; at Cresco and Lime Springs, Ioa., 24th, 25th and 26th; at Leroy, Minn., 28th June. He will spend a few weeks in Minnesota, then return East. July 23rd he will lecture for the Independent Christian Church Society of Alliance, Ohio. July 25th at Madison, Ohio. He is open for fall engagements.

Next Sunday, Mrs. Bullene will lecture again, at Martine's Hall, morning and evening.

Jesse Shepard has been giving musical séances at Leadville, Col., and met with excellent success.

John H. McFarran, a devoted Spiritualist, passed to spirit life, June 6th. He lived at 18 Ogden Avenue. Memorial services will be held for him at Martine's Hall, July 16th.

Mrs. J. S. Kelly, of Leadville, Col., a test and business medium, is stopping in the city for a few days and may be found at 567 West Lake Street. She is well spoken of by those acquainted with her, both as a lady and medium.

Mrs. Shepard-Lillie, accompanied by her husband, will start for the West September 1st, and would like to make engagements with the friends for lectures. They may be addressed at No. 3,222 Haverford St., Philadelphia, Pa.

Mrs. Maud E. Lord requests us to state that she will be most happy to receive subscriptions for the JOURNAL during her summer travels, and hopes that her friends will show their appreciation of a paper which is doing so much to elevate and ennoble the profession of mediumship. We accede to Mrs. Lord's request with pleasure, and trust she may be able to send us a long list before the summer is over.

Geo. A. Fuller of Dover, Mass., having just finished a very successful month's engagement for the society at Morrisville, Vt., will attend the mass convention at the American House, Hyde Park, Vt., June 30th, July 1st and 2nd. Mr. Fuller will lecture at Duxbury, Mass., July 9th; at Princeton, Mass., July 16th; at Leominster, Mass., July 23rd, and at Onset Bay camp meeting, July 25th. He would like to make engagements in the West for the coming fall and winter. For engagements he may be addressed at his home, Dover, Mass.

According to previous announcement, Mrs. Ophelia T. Shepard addressed the Second Society of this city last Sunday evening. Though worn down with the long continued care of an invalid husband, she was able to place herself in a receptive condition for inspiration from her spirit friends and gave a good lecture. While graphically depicting shadows of modern Spiritualism, foremost among which were placed fraudulent materializations, she showed that the lights were in the ascendant and would eventually dissipate every shadow.

Capt. H. H. Brown was greeted with good audiences at New Haven, Conn., June 25th, he giving the closing addresses of the season for the society there. He was at Willow Brook, N. Y., July 2nd, giving in that vicinity three lectures. On July 3rd, 4th, and 5th, he spoke at New Boston and Montville, Mass., and will be at a Grove meeting at Port Henry, N. J., July 8th and 9th. He will be at the Neshaminy camp as chairman of all its meetings, from July 16th to August 27th inclusive. He requests his correspondents to address him after July 11th at Spiritualist Camp, Oakford, Bucks Co., Penn.; until July 11th, at 256 Fifth Avenue, Brooklyn, N. Y.

Dr. Henry Slade has an engagement to lecture in Detroit, Mich., July 9th; at Ypsilanti, the 10th. He writes as follows: "I am happy to see men are beginning to realize that there may be oracles more divine and truthful than the records of the past ages; that there is a higher philosophy to be revealed than that which the old schools have taught; that there is a broader and more substantial system of truth to be established, than that which rests on the basis of antiquated authority. A gross materiality has been allowed to stifle the whisperings of Reason and Intuition; and a dark and fearful skepticism has existed on this subject of Spiritualism.

On Wednesday evening of last week Mr. and Mrs. A. H. Williams of 594 West Lake Street, the foster-parents of Mrs. Maud E. Lord, gave a farewell reception to the gifted medium on the eve of her departure for Colorado. The affair was one of quiet enjoyment, a real spiritual feast. "Father Williams," as Mrs. Lord delights to call him, spoke feelingly of his long acquaintance and deep interest in his protegé. The editor of the JOURNAL commended her for the readiness she had always exhibited to accede to every condition suggested by him for the accurate observation of the phenomena occurring in her presence and also for her benevolence and earnestness. Mrs. Jackson of Hyde Park with her son Ernest enlivened the evening with beautiful music. Among the mediums present were Mrs. De Wolf, Mrs. Suydam-Townsend, Mrs. Porter, and Mrs. D. A. Davis, all of whom contributed to the pleasure of the evening and united in kindly expressions of regard for Mrs. Lord.

"Psychography," by M. A. (Oxon) is to be issued in cheap form. It has been revised and corrected to date by the author, who has also included the recent experiments of Zöllner and Sargent, besides a valuable introductory chapter for those to whom the subject will be introduced for the first time by this book. This will make it specially valuable for broadcast distribution. This cheap edition is to be published by John S. Farmer, editor of *The Psychological Review*, 4 New Bridge Street, Ludgate Circus, E. C., London, England.

If you are going to the farming regions around Moorhead, Glyndon or Crookston, Minn., or to Fargo, Grand Forks or Bismarck, Dak., do not forget that the best route from Chicago for you to take to reach that country is the CHICAGO & NORTH-WESTERN. This line offers every inducement in the way of low rates, Pullman Palace Cars, through coaches, and its celebrated "North-Western" Dining Cars.

TWO FURNISHED COTTAGES, at Old Mission, Mich., to rent for the summer season. This place is situated on the Peninsula between the two arms of Traverse Bay, and is the pleasantest, healthiest summer resort in Northern Michigan. Twenty miles by daily boat from Traverse City. Address J. H. Tompkins, Grand Rapids, Mich.

Batcheller & Doris's Museum, Menagerie and Circus.

This excellent exhibition will be at the Lake Front for one week, commencing July 3rd. The mere announcement that the managers have engaged the services of the most marvelous human being that ever existed, Millie Christine, the two-headed lady, ought to attract thousands to witness the exhibition. Both heads speak German, French, Italian and English. The attractions are numerous and varied. Among them we notice the following: William Showles, the champion hurricane hurdle rider; Miss Ella Stokes, the most daring, dashing, beautiful and incomparable bareback rider; Abelardo Lowanda, the picturesque somersault rider; Mlle. Etta, the premier lady contortionist; the three royal Russian athletes, Fredericks, Gloss and La Van, the undisputed champions of the world; the Great Nelton, Egyptian boy juggler; the Milo Brothers, classic acrobats; Prince Satsuma's troupe of Japanese Jugglers, etc.; Mlle. La Favre, whose perilous feats in the flying rings stamp her as an artiste of rare merit; J. Showles, the matchless equestrian juggler; Prof. D. J. Wingfield's school of educated dogs; 5 great clowns, led by Mr. John Patterson, the famous Irish humorist and rambler from Clare; and a legion of leapers, tumblers, acrobats and athletes. Admission 50 cents, children under nine, 25 cents. Reserved chairs, 75 cents.

TRIAL SUBSCRIBERS TAKE NOTICE. If you like the JOURNAL and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

"The Astronomico-Theological Lectures of the Rev. Robert Taylor, B. A." Price $2.00; postage 8 cents. For sale at this office.

Spiritualist Camp Meeting at Lake George, N. Y.

From July 12th to August 29th, 1882.

No stages! Railroad all the way. Excursion rates via Saratoga Springs to camp ground.

Speakers for Sunday, July 16th: Prof. J. R. Buchanan of New York, and Mrs. Sarah A. Byrnes of Mass.

Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat-riding, fishing, drives and amusements on Mondays, Wednesdays and Fridays.

Speakers for each week, will be announced from the platform each Sunday.

Lots of different sizes will be sold during this Camp Meeting, 10 per cent. less regular price.

Lots for those bringing their own tents, free this season.

Tents can be rented on the grounds for 2 or 6 persons. Unfurnished, per week, $3, furnished, $5; unfurnished, for the season (6 weeks), $10, furnished, $12.

Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including GENUINE SPIRIT MATERIALIZATIONS.

Board and lodging furnished on the Grounds at reasonable rates. Also special arrangements have been made with the "Central House" at Lake George, at greatly reduced rates.

For information, address A. A. WHEELOCK, Secretary and General Superintendent.

Ballston Spa, N. Y.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 10:45 A. M. and 7:45 P. M. Lecturer, Mrs. Emma F. Jay Bullene, trance speaker. At the morning service Mrs. Bullene, under spirit control, will answer written questions from the audience on subjects relating to the facts and philosophy of Spiritualism.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 P. M. at 994 Milwaukee Avenue. O. H. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK CITY.—The Harmonial Association. Free Public Services every Sunday morning, at 11 o'clock, and 7:45 P. M. in Steck's Musical Hall, No. 11 East Fourteenth Street, near Fifth Ave. Discourse every Sunday morning at 11 o'clock, by Andrew Jackson Davis.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St., near Broadway every Sunday at half-past ten A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ P. M., sharp. All Spiritual Papers sold at all our Meetings.

S. B. NICHOLS President.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

A Poet Praying for her Bread.

Unexpectedly I entered,
Found her kneeling by a chair—
Bottomless, or holey centred—
There engaged in earnest prayer.
Small canes deftly interweaving,
Filling up the vacant space—
Higher thoughts her mind receiving,
While thus working at the base.

Still engaged in conversation,
Soothing sorrow by her side—
Weeping brother's consolation,
Husband's refuge, children's pride—
Every movement was a prayer,
In her earnest visage read;
Through the bottom of the chair,
She was praying for her bread.

Thus Earth's noblest souls are treated,
While sojourning here below;
Only are their merits meted,
When to higher homes they go.
Then are monuments erected,
Then is bowed the reverent head,
Over those erewhile neglected,
In their plaintive prayers for bread.

When will mankind be consistent—
Cease to starve what they adore?
Lengthened prayers, still persistent—
Lazarus still outside the door.
He has earned the prize, and won it,
Who has set the sufferer free,
"As to least of these ye've done it,
So ye've done it unto me."

EXCELSIOR.

Trenton, N. J.

Letter from an Aged Veteran.

To the Editor of the Religio-Philosophical Journal:

I wish to say that I most heartily and cordially approve the course you have taken with regard to keeping pure and uncontaminated the cause of Spiritualism. Had it not been for the persevering efforts of the JOURNAL, in ferreting out the frauds, exposing and denouncing the disreputable and pernicious conduct of those guilty, wherever found, what would now be the condition of Spiritualism? Not very prosperous, I presume; and, perhaps, truly alarming!

The important question now seems to be whether this course of the JOURNAL shall be approved and continued, or shall it be abandoned, and the cause of Spiritualism left to fall under the control of those who will not oppose, but persistently uphold and sustain deception, fraud and trickery? Let all, therefore, make up their minds as to which policy they will choose to sustain, and take their positions accordingly. We decidedly prefer the former, and there we stand! Under the practical operations of the latter policy, base and fraudulent practices have sprung up, the work of reckless and spurious mediums, to such an extent that Spiritualism has undoubtedly received more injury from this one evil than from all other causes combined. The miserable subterfuge of laying all blame for frauds practiced by deceitful mediums (even to that of procuring for special use, a good supply of toggery), to the spirits, is too ridiculous to receive a moment's attention. Why do not those who are so often led astray by bad spirits, follow the example set by one of the greatest and best mediums that ever lived on earth, and whenever tempted to do anything that is wrong, sharply reply, "Get thee hence, Satan." When all mediums become purified and subject to the control of good spirits only, the millennium will not be far away.

I am greatly rejoiced to learn that so many of the best, most intelligent and reliable Spiritualists are coming out manfully, and in thrilling tones, denouncing all this deception and fraud, holding those who practice them to be responsible, and as mediums, not entitled to the confidence of the people. In contrast with this unprincipled set of base and wily tricksters, who have so scandalously imposed upon and defrauded the people, how excellent and lovely appear those mediums, who are honest, faithful and true! Their merits will be appreciated, and their society sought and enjoyed by the wise and the good. Rich meeds of honor will be awarded them, and their names will long live in happy and grateful remembrance. I have been a Spiritualist for 35 years (am now 81 years of age) and though raised and educated an orthodox (a Restorationist for over sixty years) I now hold on all the important points of theology almost precisely similar views to those now entertained by the most enlightened Spiritualists. In the early days of Christianity, all its members were believers in its principles, and why should they not be, seeing almost daily manifestations and palpable evidences of its truth? But the great mass of so-called Christians in these days have sadly and widely departed from its primitive faith.

La Crosse, Wis. J. E. DALTON.

The Importance of Organization.

To the Editor of the Religio-Philosophical Journal:

I inclose a postal from Mrs. Dr. Somerby, which expresses my own views in relation to the importance of organization, the reasons for the same, and the measures through which it may be accomplished. I would ask those opposed to making an effort in this direction, especially Mr. Woods, who has so completely misunderstood and misrepresented me and my ideas in his letter, to read this; also carefully read A. B. French's letter on the subject, "Our Rostrum;" Dr. Crowell's article on "Fraudulent Mediums," and mine on "Constructive and Destructive Spiritualism," then say if they can, has the hour not come for action. A. B. SPINNEY.

Mrs. Dr. Somerby's Views of Dr. Spinney's Proposal.

Dear Sir: I heartily endorse the call for a National Convention and your ideas of organization. I would be happy to be at the convention, and will be if possible. There is no way to conserve the good of Spiritualism, but by the thorough co-operation of all true Spiritualists, and that can only be done by organization, in no other way can our mediums truly be represented and protected, as well as all our true workers in the cause. To decry organization at this hour, is to injure our cause, although many are doing this, perhaps through a lack of having intelligently considered it. I believe with the right kind of an organization, we shall be able to keep out the elements of chicanery and deceit that are now so greatly hindering us, and we shall cease having to carry all the fanaticism and foolishness of those who are zealous without either wisdom or knowledge. Through organization we can become a power and make ourselves and our pure religion felt as it never has been done before. I do not fear we shall run into superstitions or bigotry. The light of free thought and our principles can never again be obscured. SARAH E. SOMERBY, M. D.

Leadville, Col.

Medical Laws.

To the Editor of the Religio-Philosophical Journal:

Does not your correspondent, (Dr. Ormsby) take too perverted a view of things that exist? In his general views he sets aside the Esculapian maxim: "*cito, tuto, et jucunde*"—quickly, safely and sweetly. He overlooks this fact that vaccinated persons have indifferently the discrete, confluent and malignant small-pox; and that one of the first patients vaccinated by Jenner had confluent variola. Sanitation and vaccination have mitigated the pest.

I will speak what I know respecting "Doctors' laws." They are partisan and anti-republican. When they are most genuine, they are directed against everything not Old-School. When they cannot be so proscriptive then they let in Homœopathists. In other places they also indulge Eclectics. But every where they are bloodthirsty against clairvoyant, magnetic, and such like practice, because such practitioners have no friends.

As a remedy or check against quackery, these enactments are futile and frivolous. They protect favored ignorance, but are designed solely on purpose to proscribe what a certain School does not sanction, and set it forth as unscientific. The animus is precisely the same as that which impels the Catholic Church to declare itself infallible, having done this to burn the heretic. A. W.

Necessity of Reliable Mediumship.

To the Editor of the Religio-Philosophical Journal:

I hoped that when the battle over the "free love" question was settled, and the moral leprosy had been driven from Spiritualism as one of its constituent doctrines, that the work of keeping Spiritualism free from any principal error had been accomplished, for it did not seem possible that there could arise another question that would so deeply affect its purity as did that; but there seems to be something that requires to be looked after; something to be cleared away before the class of minds can be reached that alone can give permanency to the great central ideas embodied in Spiritualism. We know the proneness of too many to make merchandise of any thing, no matter how dear it may be to the human mind, or how necessary it may be to comfort the desponding, to restrain the vicious, or to bridge the chasm that has intervened between man of to-day, and man as he shall be in the future. We hailed the advent of Spiritualism as giving assurance of what we are to be, because it told us what we are, and that continuous existence is a necessity because mind is existing and always has been.

To those who were in the shadow, and to whom no ray, however faint, beamed upon them from the beyond, the first rap that to them was the voice of an intelligence from the further shore, was as the anthem of praise ascending from the depths of darkness, so luminous in its path that all fear and doubt fled away, and the gladdened soul with joyous tears in its ecstasy, cried out, "Oh! Father, thanksgiving and honor be to thee, inasmuch as thou hast permitted this great truth to be demonstrated that declares we shall one day join the beloved, and that now we can hold communion with those who once were as we are, clothed in the flesh."

It would seem that the dawning of this truth upon the human mind, and its expansion into the full glow of a demonstrated truth, should be of itself sufficient to raise one above all desire to practice deception, and that it should drive every base feeling from the human mind. What, then, can we think of those who, for a little cheap notoriety, can thus trifle with the fondest hopes of man, and dash by their deceptions the rock of his faith into a thousand pieces, never to be gathered together again, until the dark future shall become the irradiated present. It seems to me there is no word that can express the depth of abhorrence that every honest mind should feel, and so far as possible express, in his condemnation of such as these. They dash the hopes of trembling millions to the dust, and compel them to grope on, cheerless and hopeless, when light is shining around them, only as it is obscured by the darkness of the shadow cast upon it.

Such have brought distrust upon nearly all those who have been used as instruments to still further unfold this great truth, and in consequence there is a disposition to doubt and to deny the spiritual origin of the phenomena; and who can blame anyone for denying their origin as being spiritual, when there is the most palpable evidence of fraud. We know it has been urged that the love of gain has prompted the commission of fraud, inasmuch as the dollar must be had by the professional medium, and when the manifestations could not be produced by spirit influences, the ingenuity of the medium did the work; certainly a better excuse than that a low class of undeveloped spirits get up these deceptive manifestations that they may gratify a disposition to do injury to the people of earth. If this be the case, as has been forcibly said by another, the idea of progression is a falsity, and retrogression a fact. Much as we may blame those who prostitute themselves to these base uses, what can we say to those who tell us we must not make an effort to separate the true from the false, to find the grain of truth that may be hidden in the measure of chaff; who tell us that spirits play all sorts of imaginable tricks, some of which are very questionable; who must make the medium appear in the physical form among the members of the circle, clad in flimsy robes, yet is very flesh and blood, in order to demonstrate spirit materialization, and who when the trickster is caught in the very act and the machinery captured, denounce those who have been instrumental in the exposure, and heap every opprobrious epithet our language contains on their heads, and who do not fail to charge those with perjury who have detected the villainy? These have not the excuse of gain. Then why do they so act? Is it for love of notoriety? Weak, indeed, is that mind which desires such notoriety as this. Are they so sure of the truth of their position that they feel themselves competent to decide in the matter, and forever stop the utterance of others? Does it not rather indicate a confiding weakness in the honesty of the medium, when support and fancied fame are at stake, and a weak moral force exists to hold these strong motives in check, rather than an ability to investigate, and a hardness of mind that when such momentous interests are at stake, can pronounce a most emphatic sentence of condemnation where it is so richly merited?

While honoring genuine mediumship as something deserving of almost reverential consideration, I yet must feel safe that the manifestations presented are what they purport to be, the real effect of the control of the departed over the medium, and would at once remand to the region of doubt—it may be disbelief—every thing that appears questionable. Better rest on one fact clearly established, than to have an encyclopedia of doubtful occurrences, with which to convince a thinking skeptic.

S. F. DEANE, M. D.

Carleton, Neb.

A Criticism from a Southern State.

To the Editor of the Religio-Philosophical Journal:

I have been reading the JOURNAL and hoped to receive some light and information that would portend to good; but, alas! I was disappointed. Oh, that mortal men would wrest the divine teachings of Christ to suit their own peculiar views; their own base and infinite minds, and endeavor to teach others the same. What a preposterous idea, that man while asleep can be seen at the abode of another, and that in a tangible form, while his natural (physical) body is still in the place where he had fallen asleep. Such is the statement made by F. Haslam in the JOURNAL of May 6th. I read closely the statement made by Albert D. Hager. I will now tell you my opinion in regard to all this: It is all an hallucination of mind. It emanates from a diseased brain, and is used by evil-minded men to serve their hellish designs in thwarting the purpose of true Christianity, but, thanks be to God, they cannot overthrow it.

Now, Mr. Editor, you know full well that you and and all your cohorts are a designing class of persons, and are fabricating that which is untrue. You do not believe the word of God as given to us by the apostles. You virtually deny the power of Christ and delegate the power of salvation unto man. You hoot and scoff at true religion, and ridicule true Christianity. Verily you and your sect are the emissaries of the devil, but then the scriptures must needs be fulfilled: "False teachers shall arise and lead away unstabled minds, and would deceive if it were possible the very elect."

Now, Mr. Editor, I know you will not like this communication, but I can't help it, it is the honest conviction of S. C. FRENCH.

Navarro Mills, Texas.

In Memoriam.

At a meeting of the American Spiritualist Alliance, held in the city of New York, on the evening of June 12th, the following resolutions were adopted:

WHEREAS, Since the last meeting of this Alliance, two of its valued and highly esteemed members have passed to spirit life,

Resolved, That we, one and all, bear in grateful remembrance our late brother and sister, Job F. Howland and Helen M. Slocum, whose wisdom in counsel, zeal for the living truth, and generous solicitude for all of human kind, made their lives conspicuous within and without this society; and that, while we deeply regret the loss of their visible presence among us, we are firm in the faith that they will still be with us in spirit, to aid and encourage our united efforts to spread abroad a knowledge of those eternal laws which govern the temporal and eternal well-being of every human soul.

Resolved, That while deeply sympathizing with the relatives and friends of our late fellow-members, in the temporary loss which they in common with us, have sustained, we are not unmindful that the reward which waits upon a well spent life, is already theirs, believing as we do that the sum and measure of our lives here, furnish the criterion of our immediate future in the life to come.

Resolved, That the secretary be instructed to transmit a copy of these resolutions to the immediate relatives of the deceased, and the Spiritualist press, for publication. HENRY KIDDLE, Pres't.

H. F. KIDDLE, Secretary.

Eastern Michigan Camp Meeting at Orion Lake.

To the Editor of the Religio-Philosophical Journal:

One of the most successful meetings ever held in Michigan closed on Sunday last at Orion. It was a six day's camp meeting, beginning on Tuesday, June 13th. Orion Lake is situated forty miles north of Detroit, on the Detroit and Bay City railroad, and is one of the most delightful places in the state. The lake covers some 1,500 acres of land and encloses several islands. One gentleman who is familiar with Lake Pleasant declared Orion to far excel in natural beauty, that famous rallying ground of the spiritual and liberal forces. Owing to the backwardness of the season and the great demonstration at the soldier's reunion in Detroit the same week the numbers in attendance were not large, but yet the meeting met all its financial obligations and was in every other feature a gratifying success. There were representatives from nearly every section of the State, and some from other States. Among the latter may be mentioned A. J. Pope, of Indianapolis, Ind., a most faithful and earnest worker in any line to which he is called.

The more substantial result of the meeting was the organization of the "Fourth District Spiritual Liberal Association," comprising the counties of Oakland, Macomb, St. Clair and Lapeer. Last summer a committee was appointed by the Executive Board of the State Association of Spiritualists and Liberalists to divide the State into districts as a basis for district work. The division comprehends twenty districts and the new Fourth District Association is the first substantial step in this new departure, which it is hoped may be speedily followed by others. The association will hold its first annual meeting at Orion in connection with a two days' grove meeting the last Saturday and Sunday of August. The provisional officers to hold until that time are: President, Israel C. Smith, Metamora, Lapeer Co.; Secretary and Treasurer, Mrs. Frances M. Odell, Farmer's Creek, Lapeer Co.; Directors, W. B. Barron, St. Clair, St. Clair Co.; Charles S. Hutchins, Mt. Clemens, Macomb Co.; Allen S. Pearsall, Shelby, Macomb County. Owing to the simple accident that no representative from Oakland County was present at the time the formal organization was made, no one appears in the list from that county, but this will be remedied at the annual meeting.

Our spiritual and liberal friends in Eastern Michigan took an especial interest in this meeting as the first of the kind held in that part of the State, and this interest insured for it a gratifying measure of success. The utmost harmony prevailed throughout and the meeting dispersed with no irritations, heart burnings or jealousies. The principal speakers in attendance from Michigan were J. H. Burnham, Mrs. L. A. Pearsall and Mrs. Sarah Graves, and from abroad the popular spiritual speaker, Cephas B. Lynn and H. L. Green, liberal. Our Michigan friends were most happy to greet this well known organizer and secretary of the New York Free Thinker's Association, and it is to be hoped that many of them will renew his acquaintance at the coming annual gathering of that influential and efficient agency of progress and free thought.

A notable fact of the meeting was an address on Sunday evening by Mr. Choate, Principal of the village schools, in which he placed himself squarely on the liberal platform. This for a young man whose position in all likelihood will depend upon men subservient to church influences, is an act of moral courage that is well worthy of imitation. Mr. Pridmore, an old and leading citizen of the place, may also be named among the leading liberals. The conference meetings were presided over with dignity and tact by Mrs. Graves. Charles E. Watkins, the well known test and slate-writing medium was present during the entire meeting and gave the most perfect satisfaction to all who held interviews with him. The Lapeer Spiritual Choir, led by N. P. Wadsworth, with Mrs. Odell as organist, rendered excellent music and Miss Palmer, of Romeo, gave some fine vocal improvisations. Copies of most of the leading Spiritual and Liberal papers were present and were announced from the rostrum and placed in the hands of Mrs. Lucie E. Owen, of Lapeer, as general agent. Among the literary contributions to the occasion were two very pretty poetical efforts, the first a "Welcome" by Mrs. Owen, last named, and the other, "Destiny," by Mrs. S. C. Allen of Flint.

Detroit, June 21, 1882. S. B. MCCRACKEN.

Dr. Peebles and the Cincinnati Resolutions.

To the Editor of the Religio-Philosophical Journal:

Most heartily do I endorse your past and present position, as enunciated in the last RELIGIO-PHILOSOPHICAL JOURNAL, June 24th, relative to not publishing series of resolutions endorsing this, or commending the work of that speaker, and I sought to make your position practical in the good Queen City.

That the matter may be rightly understood, allow me to say, that having warm personal friends in Cincinnati, and the audiences rapidly increasing from the commencement to the close of my engagement, Dr. Babbitt and the Hon. Mr. Green (the president) in the kindness and generosity of their souls, drew each a set of resolutions to be passed at the conclusion of the last meeting.

It is scarcely necessary for me to say that the preparation of these or any resolutions, were not suggested by me, neither did I see them, or know a word of their nature till they were read from the platform. And, after they were read and unanimously passed with the request for their publication in the Spiritualist journals, I immediately arose, and while expressing appreciation of the motives that prompted the writing of these commendatory resolutions, and the audience for manifesting their kindness in passing them, I, as positively as publicly, requested that they be not forwarded for publication in any of our newspapers, assigning as the principal reason that our Spiritualist journals could be filled with matters of more vital interest.

It is to be hoped that there are no lecturers in the field at the present time, and few mediums weak enough to "wire-pull," or sufficiently vain to even suggest the "drafting" of resolutions relating to self-merit (for publication) to the exclusion of interesting and valuable matter of general interest.

And as apropos to the above a well-meaning Cincinnati Spiritualist has written to one of our eastern papers that both my week-day lectures upon travels and the oriental religions, as well as the Sunday discourses, "gave excellent satisfaction to the Spiritualists." So far as the Sunday discourses are concerned the above statement is not correct. For, a portion of the Spiritualists, how many I am not able to say, were quite dissatisfied with some of my lectures, saying, "they were too orthodox"—he "had to ring in Jesus," and he closed "one of his prayers" with the old hackneyed phrase, "for Christ's sake." The last statement is unqualifiedly, and I believe maliciously false! I did and frequently do close the invocation with the words: "All of which we ask in the calm, sweet spirit of Christ." But it matters little. I have become so accustomed to misrepresentations, that I peacefully, restfully slumber under all such thorny blankets! And really, I am sufficiently Darwinian to believe that such thorns are by some mental chemistry transformed into roses. The wise seek roses rather than thorns as they walk the pathway of life.

It is pretty well understood, that just so far as any form of belligerent speculative Spiritualism ignores God—the "Our Father" of all mortal and immortal intelligencies—just so far as it is scoffing irreligious and madly anti-Christian, I have not a particle of sympathy with it. The very name is a misnomer. It is not Spiritualism, but rank materialism, with just enough of the physical phenomena sandwiched in to give it the semblance of the genuine. It is constantly becoming clearer to me that all that is good and pure, all that is heavenly and holy in Christianity is spiritual, and all that is beautiful, uplifting and divinely ennobling in Spiritualism is Christian—understanding Christian, of course, in its legitimate, catholic and spiritual rather than in any sectarian sense.

I have just closed my engagement with the Liberal-Spiritualist Society of Grand Rapids. The society is united and prosperous. J. M. PEEBLES.

Grand Rapids, Mich.

H. M. Cankin, of Edmore, Michigan writes: I feel like addressing you as a dear friend. You are such to me though nothing but strict business has been our intercourse. The manner of your conduct of the JOURNAL makes you a friend to every thinking mind who values truth above everything else. I am more than gratified with the vigorous setting forth of the fraud question by our California brothers and sisters in a late issue of the JOURNAL. It seems to me that this question will be the great question among Spiritualists until the distinction between fraud and honesty will be as plain and palpable as it is in financial matters. If that comes to pass, it will be a long stride in advance.

Appreciation of the Journal—Jesus.

To the Editor of the Religio-Philosophical Journal:

The RELIGIO-PHILOSOPHICAL JOURNAL, under date of June 3rd, came duly to hand by yesterday's mail, and I can truly say its contents afforded a rich repast to my hungering and thirsting spirit in its present social isolation. When I read the communication from S. S. Jones, I thought I realized his personal presence, and felt the soothing influence of his magnetism, as in times gone by when I was a regular reader of his editorials in the JOURNAL. This was the first intelligence I had seen from him since he left the earthly sphere. I am glad to know I shall soon have the pleasure of renewing our former acquaintance and friendship in that happy land of unchanging peace, harmony and love.

I cannot find language sufficiently expressive of my approval of the essay on the second page of yesterday's JOURNAL from the pen of Mr. Thomas Barlow. Those of your readers who are familiar with my correspondence published in the JOURNAL in the days of its former editor, will perceive that Bro. Barlow has arrived at the same conclusion concerning Jesus of Nazareth and modern orthodox theology so freely and forcibly expressed in my essays on the same subject. I respectfully call the attention of your readers to the following paragraph in Bro. Barlow's article.

"Allow me to say that the nature, character and teachings of Jesus are far from being seen and understood by the world. They are far ahead of the world in depth, purity and wisdom. The orthodox world and the church are as far from an understanding of him and truthful teaching of him, as the cloud of midnight, floating in the heavens, is in displaying the glories of the earth that the noonday sun brings forth to our eyes and minds. Inflated by a superstitious view of him, he is blown up and distended to a mythical, nondescriptive deity, dissipated and destroyed of everything practical, useful and humane."

Now it is to be regretted that, notwithstanding the true character and teaching of Jesus, are grossly misrepresented by the "orthodox" churches, yet all the absurdities of their creeds are comprehended in the popular use of the word "Christianity," and by this means the true character of Jesus and his teaching is misrepresented and kept out of sight. The orthodox creeds represent him as omniscient, omnipotent, co-existent, and as the very and eternal God, whereas he always disclaimed all these deific attributes in his public teachings, and declared his entire dependence on God for all the gifts he possessed. He publicly proclaimed, "My Father is greater than I." The orthodox creeds teach that he was "co-equal" with the Father, and brand as heretics all who believe the above declaration of Jesus. (See John 14:28.) Speaking of a prophetic event to come to pass in the future, Jesus said to his disciples, "Of that day and hour knoweth no man, nor the angels, nor the son, but my Father only." (Mark 13:32.) He thus disclaims omniscience. As to his omnipotence, this is what he says: "I can of my own self do nothing." (John 5:30.) We are assured that God cannot be tempted of evil;" but Jesus "was tempted in all points as we are." Heb. 4:15. In the above scripture texts, we have, according to the infallible logic of syllogistic reasoning, a perfect demonstration of the fallacy of the orthodox doctrine of the divinity of Jesus.

In conclusion, I wish to express my sincere appreciation of the policy of the RELIGIO-PHILOSOPHICAL JOURNAL, in reference to the impostors and false pretenders to mediumship and their defenders. You are doing a necessary work, if the true angelic ministry of primitive times is ever to be restored. May God give you success in this laudable work. I will send you some further thoughts in future.

D. WINDER

Carthage, O.

Tests of Spirit Power in the Presence of Slade.

To the Editor of the Religio-Philosophical Journal:

Since the publication in an Oswego paper by its city editor, of a night's experience with Dr. Slade during his recent visit in that city, it has occurred to me that a narration of some of the manifestations witnessed by myself under similar circumstances might interest some of the readers of the JOURNAL.

In the month of March, 1896, Dr. Slade and myself went to Louisville, Ky., and stopped at the Louisville Hotel, occupying a large square room in which was the usual furniture, with the addition of some extra chairs brought in for the accommodation of our guests.

On the evening of the occurrence to be described, several gentlemen had a sitting with the Doctor, after which they remained engaged in general conversation for some time and then all left together. Soon after their departure we retired for the night. A coal fire burning in the grate afforded sufficient light to clearly see all the objects in the room, after the gas had been turned off.

Occupying the front side of the bed in which we both slept, my attention was first attracted to a chair that glided across the carpet toward the fireplace where it took up a position on the side close up to the marble mantel. Immediately another chair started from another part of the room, deliberately arranged itself by the side of the first one, facing the fire.

One by one the others followed until all the chairs in the room were closely arranged in a semicircle in front of the open grate fire, where they remained until I went to sleep, not to awake until the full light of day was streaming in at the windows on the following morning. Then my first impulse was to look at the chairs which were still in the position I last saw them the night before.

While looking at them and thinking over the strangeness of the affair, the chair standing in the centre, or directly in front of the grate, moved back until it was clearly in the rear of the others, when it suddenly leaped into the air and turning over and over rapidly, it fell upon the bed where we were lying. J. SIMMONS.

221 West 22nd Street, N. Y.

Notes and Extracts.

Nothing overcomes passion more than silence.

The wretch whom men execrate, God loves and sees in him a future angel.

Humanity, past, present, and future are all one grand brother and sisterhood.

Spirit life is to the spirit what material life is to a mortal; each lives in his own sphere.

Money is of more consequence to a deluded religious people, than belief or good works.

The same love that shines in the smile of a mother burns in the seraph and glows in the soul of the Eternal One.

How can mortal man presume to absolute knowledge of the Divine mind, when he is unable to understand his own mind?

Depravity and misery are of brief duration, but joy and bliss grow and augment through the endless cycles of the soul's immortal existence.

The miserly victim of avarice may have become inextricably entangled in the meshes of selfishness, so that for him, as for the far-gone opium-eater, there is no earthly hope.

It was a favorite saying of Confucius when discoursing on the virtue of industry: "You cannot polish rotten wood;" meaning thereby to enforce the precept that the idle man cannot become worthy of esteem.

Jesus himself described the process of spiritual evolution and reformation, according to the divine and natural method, by likening it to the working of leaven in meal and the development of fruit by trees and vines.

You do not make a sentence pious in proportion to the number of times you use the word God in it, nor do you in the slightest degree affect eternity by what you believe, you can affect your future only by the way you live to-day.

Any new social order, or higher civilization than the present, must conform to the divine plan, or it must fail to realize its purpose. Every ingredient of error will be like an unfit stone in a temple, an element of weakness and cause of premature decay.

Happiness is like manna. It is to be gathered in the grains and enjoyed every day; it will not keep, it cannot be accumulated; nor need we go out ourselves, nor into remote places, to gather it, since it has rained down from heaven, at our very doors, or rather within them.

The finer the nature, the more flaws will it show through the clearness of it. The best things are seldomest seen in their best form. The wild grass grows well and strongly one year with another; but the wheat is, by reason of its greater nobleness, liable to a bitterer blight.—*Ruskin.*

Warned by a Spirit.

An engineer while riding on his engine in front of a train down the mountain steeps of the Clearfield Branch the other day, after testing the quantity of water in his boiler by using the two upper gauges, which indicated that all was right, heard a voice, "Try the lower gauge." The voice was loud and distinct, and he says was the voice of his father, who has been dead for some years. After looking around to see him he opened the lower gauge, and found no water. The boiler was foaming, and the engineer says but for his timely warning all would have been blown up in ten minutes.—*Williamsport Sun.*

John M. Louderback, of Woodard's Landing writes: In the JOURNAL of April 29th, I see a declaration entitled, "Metropolitan Martial Music," which I can conscientiously endorse, as there is no frauds so detestable as fraudulent mediums. If Spiritualism cannot stand without fraud, let it go down. All the Spiritualists of this neighborhood are of this same opinion. Keep the old JOURNAL straight as it has ever been, even if it has to go down. Let it die, if it must, in the right.

The JOURNAL will not die while it has so many strong supporters. It was never more alive than to-day.

C. R. Way, of Wilmington, Delaware, writes: I cannot do without the JOURNAL, as it comes so near my estimate of what a true and independent paper should be.

A Subscriber in renewing his subscription for the JOURNAL writes: I shall not stop the paper as long as I can read it; for it has made a man of me. I no longer chew or smoke tobacco or drink whiskey.

The Christian finds the ground for his religion in the Bible; the Spiritualist has his fresh from heaven every day; his records never grow musty with age; the Spiritualist can not give to man any creed or articles of faith, but they can and do give principles upon which men may build with safety.

Science and Art.

Henceforth the telegraph offices of France are to record in detail all thunder-storms which may be observed.

The electric light will effect the colors of clothes, as well as paintings, in the same way but not so quickly as sunlight.

It has been computed that the power of the steam engines of England would suffice to raise from the quarries and place in position all the stones of the Great Pyramid in 18 hours.

Dr. Miguel Faragas ascribes the aroma of roasted coffee to a peculiar substance called cafeone, which is developed during the process of roasting. Its action on the heart is opposed to that of caffeine, as it increases the force and frequency of its pulsations.

The rapidity of motion of the wings of some insects is almost incredible. It has been estimated that the common house-fly moves its wings 330 times in a second, or 19,800 times per minute; while the butterfly's wings move nine times per second, or 540 times per minute.

Prof. Kalischer, who has been making an extensive series of researches on the structure of metals, concludes that most of the metals are naturally crystalline and that when the crystalline structure has been lost by mechanical treatment, it can in most cases be restored by the action of heat.

In determining the amount of moisture in milk, Herr Marpmann proposes to place it upon cotton-wood (thoroughly freed from grease) in a chloride of calcium tube and draw warm air over it. The moisture is expelled in from ten to fifteen minutes, and the fat may be extracted from the dry residue by means of benzol.

Summing up his investigations regarding the magnetic properties of iron and steel, Mr. Louis M. Chessman says: "Iron in a mechanically hard condition can receive more magnetism than in a soft condition. The magnetic moment of a steel magnet in a mechanically hard condition is greater or less than in a soft condition according as the ratio of its diameter to its length is greater or less than a certain limit."

A New York inventor claims to have secured by purchase of adjoining property the right to tap Niagara for 2,000,000 horse-power, and with this motor he is going to light pretty much all of the North American continent. The inventor says: "I decline to describe our process of generating electricity by the unlimited hydraulic force, but can simply say we will conduct that electricity through properly insulated cables under ground to sixty-five prominent American cities and towns between Boston and Chicago. Just as good and forcible an electric current can be conducted five hundred miles by my process, and can be utilized within an area of one mile. We also contemplate domestic light attachments to the main cables, and will just as surely be able to transmit limited electric power for operating machinery, and for heating purposes ultimately. There will be about ten thousand miles of the cable altogether, with corresponding machinery for industrial purposes." Well, what next?

When Ladies are Attractive.

All ladies know their faces are more attractive when free from pimples. Parker's Ginger Tonic is popular among them, because it banishes impurities from the blood and skin and makes the face glow and the eye sparkle with health.

The Germans have largely outgrown their old religious beliefs; and their theological sense, as Karl Hillebrand phrases it, is atrophied. This writer says that the middle and lower classes of Germany, following the line of the intellectual classes, have become quite indifferent to religious forms. They neither accept nor reject theological creeds. They have no unkindness for the old religions, whether Protestant or Catholic, and recognize them as a part of the machinery of their government. Cologne cathedral has been finished, not because it is a church, but because it is a hallowed, many-centuried relic of the Teutonic past, and a specimen of architectural skill and grandeur of conception.

(Albany (N. Y.) Daily Press and Knickerbocker.)

Abandoned.

We perceive by one of our Massachusetts exchanges that Dr. Lorenzo Waite, of Westfield, an eminent physician of Berkshire Co., strongly indorses St. Jacobs Oil. With it he cured a case of sciatica that resisted all regular professional treatment, and that had in fact been abandoned as incurable.

The *Presbyterian* says: "We conclude that there are no duties owed by God to man, no responsibility on the part of God to man." That is to say, sentient creatures capable of enjoyment and suffering, having been brought into existence without their knowledge or consent by a being of infinite power and knowledge, have no rights which such a being is morally bound to respect. The Creator is supreme, yet exempt from duty and responsibility; the creature is ignorant and weak, your duty and responsibility belong exclusively to him. This may be sound theology, but it is not justice.—*Index*

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DR. P. P. GILMARTIN, Detroit, Michigan, says: "I have found it very satisfactory in its effects, notably in the prostration attendant upon alcoholism."

"Now," said the teacher in a primary class to one of his pupils, to whom he was trying to impart a knowledge of division, but with little success, "if you had a pie, and I should ask you for a quarter of it, and you should give me what I wanted, how much would you have left?" "I wouldn't have any left!" quickly responded the little girl, who seemed to think that the teacher's wants were by no means small.

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Brooklyn (N. Y.) Spiritual Fraternity.

To the Editor of the Religio-Philosophical Journal:

Hon Wm. Coit gave a very interesting and able lecture upon "Spirit Obsession," saying: "Your Chairman gave me the subject upon which I am to speak to you to-night, and I must obey, and therefore any blame that may be deemed necessary you should give to him." The large audience listened with deep interest to Judge Coit's address and the able speaker spoke in substance as follows:

"The word obsession has never been very accurately defined by any lexicographer. In a general sense obsession means besieging, or as Webster expressed it, the first attack of satan antecedent to possession. Spirit obsession I should define to be the successful effort of a disembodied spirit to take possession of and control the organism and person of one who is in the natural life, for an evil purpose, whether such possession be obtained with or without the consent of the individual or person so possessed.

"Since I was assigned by your Chairman to address you upon this topic, I have read a printed lecture of William Emmett Coleman upon the 'Philosophy of Obsession,' delivered in the city of San Francisco on the occasion of the last anniversary of Modern Spiritualism. It has, I should judge, been widely published and has been received with general commendation by Spiritualists. He takes as his text a sentence contained in a work entitled, 'Spiritual Philosophy against Diabolism', by Maria M. King, a work which I have never had the opportunity to read. It is this: 'Evil spirits do not obsess, possess, infest or otherwise interfere with earth's inhabitants, legislation or the social order in the higher life being directed to prevent it.'

"The lecturer fully endorses and supports this declaration and considers it as clearly expressing the revelations of the inspired seers of modern Spiritualism upon this subject. He admits that evil spirits undoubtedly exist in large numbers in the lower circles of the spirit-land, but he maintains the theory that evil spirits without exception, are under the direct supervision of other spirits, higher in mental and moral development than ourselves, and that they are not allowed to prey upon their neighbors in spirit-life, or upon those in the body. There is something of truth undoubtedly in these statements, and it would be quite delightful if they were completely and absolutely true. We often indulge in reveries which are very charming until they are disturbed and driven away by the stern reality of unyielding facts and the potency and universality of the principle of evil in the moral universe, and the embodiment of that principle in the human form, and the representation and expression of it in and by human intelligence, is one of those facts which have ever stood out boldly in every record of human history or human experience. What results may be gathered up in the infinite future, we know not. What secrets of divine providence or divine wisdom may hereafter be revealed to us, we cannot tell. We know the present; we know something of the past, and standing upon the present and the past as a basis, we can formulate no philosophy of life, no theory of future destiny in which evil as a principle and evil as an intelligent embodiment is not an important factor.

"As evidence of the reality of obsession as well as of its diabolical character, I shall first quote the scriptures of the New Testament. It is seldom among Spiritualists, that we find a disposition to think rightly of the New Testament and its teachings. They are apprehensive that no solid foundation will ever be obtained for the philosophy of Spiritualism, without entirely cutting loose from the authority of the Christian religion. If we should consider that the ecclesiastical system which has been adopted by the various synods of the Church, was justly derived from the teachings of Christ, this apprehension might be well founded, but in fact the dogmas of the Church concerning the government of God and the salvation of man, have but little more relation to the New Testament gospel than to the Koran of Mohammed. It is quite true that Spiritualists and all other rational thinkers, should cease to hold the New Testament responsible for that aggregation of crude theology, which has been formulated in creeds and is popularly known as Christianity. To my apprehension the Christianity of the theologians is altogether a different religion from the Christianity of the New Testament. Spiritualists celebrate with great formality the occurrence of the 'tiny rap' at Hydesville 34 years ago, as the advent of modern Spiritualism. The birth and life of Christ, more than eighteen centuries ago, and the mighty works wrought by him were events of far greater significance and importance. Through him as a divine instrumentality a connection was established between the natural and higher spheres of the spiritual world, with the design of redeeming humanity from the infestations of the powers of evil which then threatened the destruction of the race; and since then the work of the "ministry of the angels" among men, of which we heard something last week, has been effective as never before. Although seriously retarded by the ignorance, superstition and bigotry of those on earth, we should be co-workers in this grand design, instead of dogmatic obstructionists.

"There is scarcely any form of spirit manifestation now known, which is not clearly described in the New Testament Scriptures. This is especially so with that form of manifestation which we call obsession. It appears to me that many Spiritualists, and a very great number who are not, are quite unconscious of how much of Spiritualism there is in the New Testament and how much of phenomena is there described, and how well it was understood. In my judgment it is the oldest and best authority for, and evidence of, spirit communication, which we have."

The speaker quoted largely from the New Testament records to show that spirit obsession was not only prevalent in the time of Jesus, but that evil influences were cast out by him. Among these quotations were Mark, chap. v, 1st to 15th verses; St. Mark, chap. 7, verses 25 to 30; St. Luke, chap. 4, verses 33 to 36; Luke, chap. 6, verses 17 to 19; Luke, chap. 9, verses 38 to 42; Luke, chap. 7, verse 21; Luke, chap. 4, verses 40, 41.

"These descriptions are intensely vivid and distinct. They are not given in the shape of fiction, nor do they have any of the nature of superstitious delusions; they have the straightforward earnestness of real facts. We should not be prepared, however to give them so full a degree of credit, except that similar occurrences are dotted all along the pathway of history from the time of Christ and his disciples, down to the nineteenth century. In our time, it is true, obsessions of so violent a type may not be common, but the cases are sufficiently numerous to enable us to read their true character, and also to fully understand and comprehend like accounts of which the history of the past has so often made note, and has often thrown over them the shadow of discredit. I shall not occupy time in recapitulating all the works which have been written and published to the world upon demonology, diabolism and witchcraft since the New Testament era, or describe the cases of obsession which they relate. They are not unlike the cases already quoted. To use a legal phrase, they all have the same ear-mark. Sometimes the spirit of obsession seems to come in showers, but they are not refreshing showers, such for instance as the outbreak of the witchcraft mania which appeared in the latter part of the seventeenth century in New England and in various parts of Europe.

"Many theories have been advanced to account for and explain the strange occurrences that took place, and their tragical results. On calmly reading at this day the history of the events and scenes which were then enacted, it is difficult to avoid the conclusion that not only the accused and the accusers, and the magistrates who tried them, were obsessed, but that a good part of the community were in the same unfortunate condition, and that I believe is the conclusion which they themselves came to, after the mania had passed by and normal conditions had returned. These instances seem to me to entirely negative the declaration made by Mrs. King, that evil spirits are under such control from those who are their mental and moral superiors that they cannot obsess, possess or infest, etc. "Quite recently a thrilling case of violent obsession was related before the Fraternity, which is doubtless sufficiently in your memories to make a repetition of it unnecessary.

"The theory which Mr. Coleman advances, that these supposed cases of obsession are only results of "disordered mental action independent of all spirit influences," is by no means broad enough to cover the fact. That is the materialistic theory. In accounting for many forms of insanity and various other mental and physical disturbances, we need not have much fear that we shall overtax the spiritual theory, by too often resorting to it; we should not forget that it is a fundamental law, that causes originate in the spiritual world, and effects from those causes appear in the natural world. To establish a case of obsession or objectionable spirit possession, it is by no means necessary to show that the spirit controlling or seeking to control, is absolutely infernal, or that such control is sought for any specially diabolical purpose. It is sufficient that this control is sought in opposition to the will or even without the consent of the medium. Every one's body or physical organization is in a peculiar way his own property. We should consider it an unpardonable affront for a stranger, or even an acquaintance and friend, uninvited, to take up his quarters in our house, although there might be room to spare, and the chance of peace and quiet in the household would not be good until the intruder should be ejected. Vastly more objectionable is it to be called upon to share the smaller temple of one's own body with another; and the worst of all is, that these obsessing spirits do not always come alone, but bring their boon companions. The poor fellow mentioned in the New Testament was obliged to accommodate not one alone, but a legion of them in his one body. But Mr. Coleman would say (and has so said in his lecture, for he makes no exception) that such possession, although taken by force, is done for a beneficial purpose, and therefore should not be the subject of complaint. If his promise of good intention is admitted, the conclusion of justification would not I am sure meet with universal consent. I might very willingly acquiesce to his logic in a personal application of the case to Mr. Coleman himself, or to any of my neighbors, but should most strenuously object to it in my own case.

"Now, I have often been told by mediums of repute that in their first consciousness of the desire of a spirit to control them, they have resisted strenuously and continuously for a very long period of time, but they were pursued, broken up in their occupations and business and punished in various ways, until they finally, in their despair, yielded; and they have further said that, on yielding, they have found the spirits disposed to do them good and not evil. I have no doubt there are many such cases. I have no doubt but good has come to mediums, and to others through them, from spirits who have in an unjustifiable way gained a control over them. But I must presume that this is the exception and not the rule, and that spirits who resort to such questionable means are for the most part seeking to accomplish their own gratification and purposes and not the good of others. Such spirits should be reprobated and exorcised. I would not, however, by any means discourage those who are mediumistically constituted from receiving the advances of the spirits. In fact, I should consider it their duty to do so. They need, however, to exercise care, and be reasonably certain before they open the door, that the spirits who approach them are worthy of their fellowship and are capable of accomplishing, through them, beneficial uses.

"But it should be distinctly understood by spirits as well as men, that mediums have their rights, and that no spirit should force a control, not even under the pretence of great good to result to the medium, or others, by so doing. One's individuality is a most sacred possession. Even Omnipotence respects it, and those spirits who do not, are not of the kind who are entitled to a welcome reception. I am satisfied, however, that there is a ministry of angels in the spheres above us—an innumerable host—who desire nothing so much as to return to the earth and bring to their friends from their heavenly homes, tidings of hope and of joy, but they are unable to do so. No one sees them, no one hears them. They turn away discouraged and their mission of love fails. This should not be so. There are those among us who can receive them. They should sedulously cultivate and freely use the gifts which God has given them. There can be no privilege so great, no honor so exalted as to be mediums of communication between the two worlds. If Spiritualism has a special work to do, it is to find such mediums, and when found they should be honored and protected. But such mediumship should be established to facilitate the ministry of angels, and not for the gratification and uses of spirits who are either grossly ignorant, mischievous or depraved; of all such classes there are legions, who are ever ready to avail themselves of any avenues which may be open to them, for returning to the enjoyment of material life.

"It is possible that at some time in the future through mediumship, some means of education, instruction and relief can be furnished to this description of spirits who seem to occupy the border lines between the two worlds; but this should be effected under such conditions that benefits may be conferred upon them, without injury being inflicted upon others. I shall conclude with a brief statement of three propositions:

"1. Good and evil are two cardinal forces. They are both positive forces. They control the moral universe, and are both necessary to its existence. Without these forces there would be no intelligence, no knowledge of right and wrong, no moral character, and nothing out of which character could be formed. The theory, therefore, that evil is a mere shadow—a negation—an undeveloped good is a fallacy.

"2. Good and evil are not merely principles or philosophical abstractions; they are qualities which are in some form elemental in every intelligent existence, to the extent certainly of being perceived and realized and influencing moral character. A good act could have no significance or meaning, except as measured and characterized by its opposite. The same is true of an evil act. These antagonistic qualities have in the practical life of humanity, borne about equal fruitage. All recorded history shows that evil has had its full share, if not more. Open the volume anywhere, and the crimes of men and of nations take more of the page than virtues and their beneficences. It was so in the beginning; it has continued so; it is so to-day. There may be a time in the future when evil will not bear fruit. It must always exist, however, as a quality.

"3. Every human soul is born into equilibrium which is produced by the action and reaction of these opposing forces. It is this condition which gives us freedom, which enables us to choose. How otherwise could we form moral character, and without moral character, what would there be of a man? The great spiritual world responds to all our desires whether we are conscious of it or not; we are all in association with spirits who are similar in thought, quality and affection to ourselves.

We can attract to ourselves the ministry of angels or the obsession of devils, and one or the other we shall be likely to do. Which shall it be, every one must decide for himself. Such is the law of life, as I perceive it. What will be the ultimate and final conditions of humanity as regards good and evil in the distant future, may be a matter of possible revelation or of philosophical speculation, but we have to deal with the present and practically act upon such facts and information as may come within the limits of our finite comprehension."

Prof. J. R. Buchanan made an eloquent address, touching upon the lecture in which he was in hearty agreement, and also spoke of his new movement in establishing a new medical institute. Mrs. Abby N. Burnham made the closing address, which was in harmony with the previous speakers.

S. B. NICHOLS.

Brooklyn, N. Y., June 24, 1882.

Our Spiritual Exchanges.

Speaking of Darwin, the *Medium and Daybreak* says: "Charles Darwin was not a Spiritualist; his thinkings belonged to the realm of matter. He is a thoroughly objective man. His ideality gave him no poetic or spiritual creations. A worm, a beetle, or a frog, gave him his ecstasies. They embodied principles of beauty to him. A correct study of nature requires the eye of beauty. He had it in a way, but not like that which Goethe had. His intellect was geometrical. His fancy never went into the woods of ideality; he never luxuriated in the green meadows of speculation; imaginative banquets like those of Disraeli the Younger he never had. We must call him a man of hard fact. How difficult it is to get rid of these men. Poetry and fiction charm, but disappear when reason comes in. The man of fact establishes himself over everything. Charles Lyall was his friend. They both sleep together within the sacred pile, honored by the dust of kings. The kings are dust; Darwin and Lyall never will be dust; they will always have vitality. They were discoverers, they gave something to humanity and took nothing from it. These old kings will be mightily jealous, I dare say, about true kingship. The greatest kings humanity have ever had, have been the men with brains."

Light for All contains the following touching message of a spirit, Isabella Lewis Owen, to her father: "We see the many trials that surround you, and we hasten to you from our home in the Spirit-world to give you strength to sustain and speed you on in your good work; and we will hail the day with pleasure when we shall be called from our spirit home to greet you, and have anticipated so much pleasure on that day of rejoicing to us. Your way has not been made as pleasant as you have deserved, for we know that with your kind heart and sympathetic nature, you have many times been made to take up the burdens of others who were in many cases better able to carry them than you. But, dear father, the bright home we have made for you will well repay you for all these trials, and the reward you will receive for your well-doing will be far greater than your brightest anticipations, and in the sunny realms of our spirit home we shall dwell, a happy, united family. We are always glad when you lend the helping hand to those in need, and we will always be with you, and impress you to do right. We watch over our dear brothers constantly, and strive to impress them to live a life of purity, that the reward they will receive on entering spirit-life will be so great as to surpass the understanding of those in earth-life. We dwell in a flower-laden home, where all is purity and brightness, and our constant aim is to impress those dwelling on the earth plane with the conviction of right."

The Herald of Progress speaks as follows of Spiritualism: "Spiritualism is a religion of practical action in the counting-house, the workshop, the study, and in the home, to bring all in to the true harmonies of the divine love. Children will be born under its influence with right pre-natal conditions. You will find Spiritualists in the van of progress—not in associative capacity, but as individuals in the front ranks of all reform. Spiritualism was a powerful agent in the abolishment of human slavery; a greater battle is yet to be fought, the overthrow of religious tyranny; but the reforms in character must begin at home before it can reach the state or society.

"The Spiritualism of the future is in the womb of the present. Life is for you to make the very best of all your possibilities here. The Spirit-world will not do this for you; its denizens may aid you. Remember that God is ever helping those who help themselves. Spiritualism teaches you of a new and higher church, the Church of Humanity, reason allied to a true science. In 34 years it has become a moving power; it has wrought out a wide spread revolution, meeting the question of the age, and battleing materialism in a hand to hand fight. We do not think it will be a science by itself, nor a philosophy, but by it the two words, spirit and matter, will blend in one. It will be the religious solvent of the future; creeds, ritualism and observances will pass away, and this truth be revealed to every human soul, 'That God is a Spirit, and must be worshiped in spirit and in truth.'"

Light, of England, quotes the following from Tennyson:

Do we, indeed, desire the dead
Should still be near us at our side?
Is there no baseness we would hide?
No inner vileness that we dread?

Shall he for whose applause I strove,
I had such reverence for his blame,
See with clear eye some inner shame
And I be lessened in his love?

I wrong the grave with fears untrue;
Shall love be blamed for want of sight?
There must be wisdom with great Death
The dead shall look me through and through.

Be near us when we climb or fall:
Ye watch, like God, the rolling hours
With larger other eyes than ours,
To make allowance for us all.

In connection therewith, *Light* remarks: "In these exquisite words the Poet Laureate opens out one of the most sublime aspects of spiritual philosophy. The true poet is a being of intuitions. Letting heart merge in harmony with reason, and intellect be interfused with noble emotion, he allows the imagination to wing itself into the hitherto unrevealed. It is sometimes—too often—supposed that the man of science is the man of exact knowledge. Perhaps no class of men are farther away from the realm of truth. Truth is too vast to be comprehended in exact definitions and scientific terms. Science is simply the classification of so many phenomena. It only widens the circle of mystery and wonder. The unknown is, to us, in these days of telescope, microscope, scalpel and laboratory, a region that must fill the thinking, imaginative soul with a sublimer awe than that which the early sailors knew when they passed the Pillars of Hercules and ventured upon the wide Atlantic. Hence it is no wonder that in this throbbing age of intellect and discovery two poets of such transcendent genius as Tennyson and Browning have appeared to express the deeper emotions of our time. Our poets, not our physical discoverers, are the true pioneers of human advance. They are the Columbuses and Drakes of human intelligence. They will ever be—in company with the true preacher—the corrective element to science, which without them would be more harmful in dwarfing the nature of man than anything we can possibly imagine. For science must be humble enough to know that a human being is not only an intellect, but a heart, with sublimer wonders in it than all their starry systems; a will with potencies which have no parallel but in the Divine; a conscience that for its regal sway and splendid prophecies outdoes the most solemn tribunal that ever sat upon earthly thrones."

Current Items.

A call has been issued for a convention of ministers, to be held in this city in August, to take action looking towards an aggressive prohibition movement.

The sweeping social changes which hover over the French divorce bill may be judged from the fact that desertion, brutal violence, degrading legal punishment, or a joint petition indorsed by the parents, is sufficient to effect the permanent separation of husband and wife.

The recent honors paid to the author of "Uncle Tom's Cabin," recall what George Sand wrote to her about that book just thirty years ago: "Honor and respect to you, Mrs. Stowe. One of these days your reward, which is already noted in the archives of Heaven, will also be recognized in this world."

The German navy has determined to employ carrier pigeons regularly in the coasting service—all the experiments made by the Prussian Government on the North Sea coast during the last six years having proved their value as a means of communication with lightships lying off the coast, and with incoming vessels in case the latter need assistance.

The bishop of Melbourne, Australia, has made a departure from orthodox usages. He has declined to grant the petition of some of the people of his diocese to direct a prayer for rain, his objection being that material phenomena are under the control of law which will not be changed or interrupted in answer to prayer, and that prayer should be a petition for spiritual blessings only.

The *Examiner* recently offered the New York *Christian Advocate* $100 if it would "prove to the satisfaction of three scholarly men, standing in Evangelical denominations, that the Christians of the apostolic age understood the word *baptizo* to have any other meaning than dip, plunge or immerse." The *Advocate* thought the sum not big enough, and suggested $20,000. The *Christian Register* takes both papers to task for betting on the meaning of the word, and thinks it somewhat odd to decide a matter of scholarship after this method.

The remarkable growth of the Australasian colonies since the discovery of gold, which occurred in 1851, is attested by recent statistics. The population increased in the period 1851-81 from 214,000 to 2,000,000. The wool clip has more than doubled in the last ten years. There were over 82,000,000 head of live stock on the pastures, and nearly 7,000,000 acres of land under cultivation last year. Since 1851 gold to the amount of $1,460,000,000 has been produced in the colonies. In 1881 8,500,000 tons of shipping entered at and cleared from the ports.

Years ago when the Rev. Henry Ward Beecher was pastor of a little church in Indianapolis, he was disturbed one Sunday evening in the midst of a long prayer by a sudden commotion in the congregation, followed by an almost preternatural stillness. Of course his eyes were closed, but the silence soon seemed so sepulchral in its intensity that he could endure it no longer, so he opened them. Not a living soul beside himself was in the church. An alarm of fire had sounded down the street, an engine had come trundling by, and every man, woman and child had rushed out to "run with the machine."

Napoleon II.'s "Weird Sister."

One day, when Prince Louis Napoleon was president of the French republic, an elderly sewing-woman, one Angelique Beltoise, homely, unlettered, silent and solitary in her habits, and with apparently no thought beyond her daily drudgery, presented herself before her employers, her face glowing as if it had been transfigured. During the night, she said, she had been visited by a being radiant with light and beauty, which had imperiously bidden her rise and write certain verses from its dictation. "I obeyed, and here they are!" she said, showing four pages of paper, on which, in a hand infinitely superior to her own scrawl, but yet resembling it, were written verses, not up to Hugo's standard, perhaps, but far beyond her capacity or education. Her friends endeavored to ridicule or soothe her out of her belief, but in vain, and she insisted in selling what few possessions she had in order to have her verses copied and richly bound. After having presented herself at the Elysee several times, being refused admission, she sent the volume to the prince president through the mail. "When Louis has read it," she said confidently, "he will send for me." Sure enough, after some time came a messenger desiring her attendance at the Elysee. Thither she went and was received by M. Mocquard, who questioned her; and, taking her for a crazy woman, declined to let her see the prince, but offered her money. This she declined, only professing her anxiety to be informed that the verses had really reached Louis Napoleon. This assurance being given, she said, with satisfaction: "Very well. Then he knows his future—I can die." nor did she long survive the event. The verses contained a prediction that Napoleon would become emperor and marry a foreigner, by whom he would have one son and added that the immense power to which he was to attain would crumble in a catastrophe as great, which he and his son were not long to survive.—*Ex.*

"The Empire of the Mother over the Character and Destiny of the Race," by Henry C. Wright. Cloth, 75 cents; paper cover, 30 cents. For sale at this office.

"What was He? or Jesus in the Light of the Nineteenth Century." Price, cloth bound, $1.25; postage 8 cents. For sale at this office.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, SPIRITUAL PHILOSOPHY, ROMANCE AND GENERAL REFORM.

L C Draper

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXII. CHICAGO, JULY 15, 1882. No. 20

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Harmonial Association, New York.

Why Mankind use Tobacco and Alcoholic Stimulants.

ADDRESS BY ANDREW JACKSON DAVIS.

(Reported for the Religio-Philosophical Journal by Geo. H. Mellish.)

On this Sunday morning, May 28th, the exercises began by Miss Ella M. Conron singing "Nearer my God, to Thee." It was sung with good expression, the lady bringing out the beauty of the piece with special force and excellence. Mrs. Davis read the poem entitled, "Speak gently to the Erring." The audience gave the closest attention, and seemed to be in perfect sympathy with the beautiful sentiments of the poem as they were tenderly and happily rendered by Mrs. Davis. Mr. Davis asked the congregation to rise and join in singing—

"Joy to the world—the darkness flies,
Let earth with gladness sing:
The morning comes, o'er all the skies
She waves her purple wing."

This was sung with life and spirit by the congregation. Mr. Davis then delivered the address which we report only in part as follows:

ADDRESS.

The lecture this morning is in response to a question sent by a member of this congregation, with a request that I would speak upon the uses of "Tobacco and Alchoholic Stimulants" from the Harmonial standpoint. This is the first time I have been moved in any way to trench upon the questions that are touched upon in other Sunday afternoon meetings by the temperance reformers and the various utterances there given regarding these universal evils. It is the first time I have been moved to approach the subject. Now I find it a most difficult task to repress a sort of consuming indignation and animosity, amounting nearly to a destructive vengeance, almost an unholy anger, with reference to the subject which I am called upon to speak and you to hear, from the Harmonial standpoint.

Among my earliest recollections is the little place where I used to live, and which I was taught to call home. It was situated on the edge of a wood near a rippling stream, and once I came near losing my life in its waters. I go back to that place and see my mother (adorable woman!) trembling with fear, listening through the silence of the night for the coming of her husband; for the footsteps of the one I called father; and I remember my mother overflowing sometimes with tears I could not understand. It was long years after before I fully understood what caused my mother so many times to weep tears which I could do nothing toward wiping away. Her agony and desolation filled us all with unutterable sadness. I afterwards learned it was because my father was in the toils of that malignant serpent which has been winding about men in all nations and ages. I have seen him in every stage of intoxication: in a state of hilarity, of anger, of moroseness, of dawdling kindness, of half idiocy and of utter helplessness. I began to see why it was that we scarcely had anything to eat. My mother did all that was in her power to do for us in arranging our humble furnishings, and trying to make her family comfortable. There was no one to bring anything to the house but my father, and he always brought us the remnants after he had his satisfaction at the tavern.

I find it difficult to speak dispassionately, justly, impartially, judiciously about this condition which was met first of all at the threshold of my life, and which carried perpetual sorrow through every member.

Now as a reformer, if this were a temperance address, I should begin by repainting to you many of the evils that grow out of the use of these stimulants. First, I would speak of the enormous expense; that is the economic view. People who are in earnest about saving, about building up their homes, who are careful in business matters, can be reached sometimes best through economic representations. It costs more to support liquor saloons than it does to govern the United States; it costs more than it does to pay for our public schools in all the states in this Union. It costs more than all the churches with the great salaries of their priests. It costs more than the great missionary works of the world, which amount to hundreds of thousands, even to millions of dollars per annum. All these combined do not amount to as much as is expended for these two stimulants, Alchohol and Tobacco. From another point of view, let us regard its filthiness, see what it does to the finer sensibilities; observe how it tends to the vulgarization of men and women. Our record is made upon the inner leaves of the book of our private life, and not alone its external representation.

I am called upon to speak upon this subject from a philosophical point of view. I must rise out of the economic, the philanthropic, the vulgar, to the great law of humanity and the consequences upon the inner tablets of the human life. I must leave them all and I must ascend to the sphere of cause. Speaking without any animosity, without remembering any of its hurts or its disasters, I must consider it impartially, justly, and so contemplate it from the high table-land of principle and in the light of reason and natural intuition.

I ask your attention first of all to the constitution of man. In order to know what it is that he needs, this constitution must be studied in the light of the principles of which he is made; of his wants, wishes, needs, directions, necessities, revelations and labors, all of which are his powers for developing the real soul-life. We must analyze the circumstances, or environments, by which he is shaped, moulded, educated or miseducated. We must look at man in the light of the principles and search for the efforts and means by which he is developed; in the light of the environments by which he is fashioned and moulded, as the potter moulds the clay. Man in this world looked at externally is not a triple being, but a duality. Yet he is in the analysis of his constitution always a trinity; a golden inner spirit, a silver covering, which is soul, and an iron exterior, which is the physical organization. Gold-spirit, silver-soul, iron-body. The body is an accumulation of the external world out of which man was evolved. True reformers are the masons, carpenters, artisans, constructionists and destructionists as well, but always building up, never tearing down except to rebuild. Reformers in the true meaning of the term are rebuilders; they remove to reconstruct and improve, to modify, and by modification bring improvements that add glory, grandeur and worth, which are a perpetual joy. When man works as a destructionist he prides himself upon his ability to tear down. What will you have in place of that which is torn down. He says that you must find out by your learning, the results of your birth and your habits of thought. That is about what some so-called reformers give the people. But there are organizations that work for the uplifting and developing of mankind. The Steck Hall movement, so far as we have been able to make it actual, is known especially for its upbuilding tendencies. Hence I suppose it is that I have been asked to speak upon this subject.

In this center organization, in soul and body (the spirit here is left out,) we find first of all that which constitutes an individual being. We call it voluntary power. It is known by law. I raise my arm; the knowledge I have in me of the power to do that, constitutes the great voluntary half of the human being. You are conscious of your nerves of sensibility; these are voluntary powers. The brains are the kings on the throne. They rule by divine right. They are imperial. They are immortal self-conscious powers. They are crowned with jewels of eternal beauty. They are brilliant with light. Law is always associated with them. In this department of our being we find brain, nerve, muscle. In the other great hemisphere we find unconscious consciousness; we find being in another form of existence. Wherever there is the finest artery there you find accompanying sympathetic nerves. There is no such thing possible as secretion of blood, sensation through nerves, except by that vast sub-foundation, called the sympathetic nervous system. This involuntary part is the seat, throne or reservoir of the wonderful magazine of human life, of the external as well as the unknowable in human nature. It is the basis of that which causes man to do in the voluntary part of his nature. It is that part of man which makes every thing visible. What is the reason? Because a man is building up on that which antedates his consciousness; it is prior, it always precedes it, consciousness. It is the fountain from which he springs. It is the seed which perpetuates him. The sympathetic nerves are something more than arteries; they are the center of government in which spirit lives, moves and has its being. A man's being is largely made up of unconscious consciousness. It is unexplainable to most people. It is only by the most careful analysis that we learn what we are. The more I study man the more I am overawed with wonder of Immortal Being. Here in this mysterious involuntary nature, we find the spirit and the powers, whereas in the voluntary nature we find the force. Powers exist in the involuntary reservoir. Man has a conscious, vital life in which he delights. He enjoys the power to do or not to do. In the involuntary parts of his nature, as well as in the voluntary, there is life with its two poles. We are of a dual nature: two hands, two arms, two eyes, two ears, two sides of the body, and the front and the back brain. We are double throughout. The one is positive and the other negative; one corresponds to the male, the other to the female. One is cold and electric the other warm and magnetic. One is ever flowing from without, inwardly; the other constantly flowing from within outwardly. One is the centrifugal force, receding from the center; the other is the centripetal force, tending toward the center. These forces each go on whether you are asleep or awake. They go on whether you know it or not. You may read books on philosophy, attend lectures, go to college, become a chemist, a physiologist and learn much on these subjects; but the man living in Patagonia does it just as well as the best scholar in the world. It is done as promptly in slumber as when you are in your full consciousness. The affairs of the universe go on in you in this wonderful magnetic battery. The two poles that I have mentioned will stand for what? Two passions on which all human nature revolves. One is the passion, which might be summed up in one word—nutriment; the other in the word reproduction. These two appetites, passions, necessities, are beyond the control of the cultivated or the savage to destroy. They have and will have their expression. They explain life. We do not make ourselves. We are fearfully and wonderfully made. We are constituted to grow in knowledge and wisdom that we may comprehend our being. In proportion as we get knowledge we get power. The ignorant person is poor in spirit. These passions, appetites, necessities, wants, and needs, explain the workings of human nature. If you want to understand things connected with human life, as to causes, you will find them in one or the other of these passions. There are no accidents. Everything is legitimate from the cause that had to do with its origin. Man works not by accident. If he has not sufficient knowledge in himself, in his reason to develop a weed into a rose then he must be taught by a superior power. Discoveries come not from chance but from wisdom. In seeking interiorally for the cause of the use of alchohol and tobacco by mankind, I find it is exactly the reverse of the cause why wolves and even domesticated animals are made insane in their blood in that form of paroxysm called hydrophobia. The whole cause of hydrophobia, when it comes spontaneously in an animal, originates in the reproductive side of that animal's life. It is because there is a fire of ungratified sexual desire. With respect to human nature, man has first an appetite and searches for food that it may be gratified. Food is the means of his perpetuation. Man must have nourishment to live. He must be fed so that his existence can continue. The next is reproduction and the third is a desire to find remedies for his over-indulgence, his excesses.

We are living upon a physical force which we inherit. We derange these forces through ignorance. Then comes the pathological law by which disease follows. What is next? The therapeutic or healing tendency. Man is sure to seek these two forces as assistance to his primary physiological force. One force is pathological and tears down and the the other force is therapeutic, and rebuilds. The one is as much a part of man's work as the other.

When Columbus came across the water he found tobacco here. It is a poison, as are henbane and digitalis, but we use them as medicine. Tobacco in its effects was found to be pleasant, and soon the appetite craved it; those who used it found it peaceful, soothing, and it gave them solace. As you have in wine a perfect fermentation, you get at the real spirit, the essence, and fusil oil. How is it done? You know very well. It is from *vitis vitifera*, grapes, rye and many other things. Berries and fruits are full of it. By distillation you get alcohol; but men do not drink alcohol. From the first product of the fruit or grain which is distilled, it is the crude force of the fruit.

Now I call your attention to the fact that a man may have an inherited taste for tobacco. We are told that animals never use tobacco; we might reply that they never read a newspaper; in fact there are a great many good things which animals do not do or possess. As a temperance lecturer I could portray the virtues of animals over the virtues of humanity, but that is a kind of special pleading unworthy of use. Do you suppose that you are to be compared to anything inferior to yourself? Not at all. Whatever is good or evil in you is supreme. You are made a little lower than the angels. A ladder always leans, always slants upward toward the sky. Every thing is built step by step, one above the other. Nature is never disturbed by any man. Man never built a flight of stairs to go down, unless it also helped many people to go up. Man seeks the finest things of nature. He seeks for remedies for bodily ailments. If one cigar does not make him feel well enough he will take another, and if ten will not answer, he will then take twenty. The pathological force, knowledge of disease, brings in the therapeutic the cure of disease.

I need not speak of the wonderful functions performed by alcohol. All arts are greatly assisted by its use. What caused men to find out the properties of tobacco? Because there is, on this continent, a necessity for the use of stimulants. They want them to overcome certain excesses and excitements, thus making it possible to prolong existence. Tobacco has proved, instead of a medicine, for which it was only intended, to be a mighty cause of filth, obscenity and lasciviousness. It sets back the tide of refinement. Tobacco is used all over the world. Why? Because there never was a period before when excitement was so universal. With alcohol it is the same. It has a toxicol power when used in excess; when taken as a medicine it is a wholesome food, a stimulant. Alcohol is found to be subtle; it takes possession and for a time makes being unbearable. What is the reason that men use alcoholic drinks all through the world? From the opposite reason that there is such thing as hydrophobia among animals. The reason is because men and women have over gratified the passion of reproduction. When you think upon it carefully, you will see that the use of tobacco and alcohol is co-extensive with excessive indulgence of the reproductive passion. Alcohol and Tobacco are the only foods that undertake to restore what has been exhausted by the too free indulgence of the reproductive powers. The whole spermatic force is the alcohol of the blood. We must overcome the evil of over indulgence of both, by our wisdom and self-government; we must learn that the habit is entailed from father or mother. We may have a natural taste for it. I heard a lady say she loved to have her husband smoke, she enjoyed the fragrance. Her daughter could not bear it. One had inherited a love of tobacco and the other had not. Your mother has a repugnance for tobacco, and you inherit that repugnance, then you can claim no merit that you do not drink and smoke. Can you? You might as well try to change your complexion. All you can do is to make the best use of what you have of your faculties. Suppose you should acquire a love of tobacco or a taste for wine? The taste becomes a part of your life and by and by you feel you need it as much as you need the air you breathe. But you finally come to a place where the physical force says, so far and no farther shalt thou go. But you have sworn on your knees,—an easy thing for a person addicted to drink to do!—sworn hard, that you will not take another cup. You go out and meet friends and take a number of glasses of wine. You continue it day after day, until by and by you are helped home. Suppose you are the father of children—and almost all men make themselves liable to become fathers, at such times, because there is then a return of the passion which has been prostituted—then what? Your children have inherited habits and go to tobacco and alcoholic stimulants naturally. You see how it works, and you see the remedy. The remedy is, never exceed the bounds of temperance in either of these passions for food or for reproduction. If there is temperance in the passions there will never be the thought of seeking tobacco or alcohol. I know men will deny it, but what I tell you will stand the test of scrutiny. I have investigated this thing to its center. I tell you the almost universal use of alcohol to excess is because man feels the necessity of restoring wasted spermatic essence. I give you this as a plain statement from the Harmonial standpoint, in answer to the question, "Why do mankind use Tobacco and Alcoholic Stimulants?"

Promiscuous Circles.

Various circumstances have tended to show of late that promiscuous circles held for the gratification of persons who have no proper sense of the risks that attend them, or for the satisfaction of an idle curiosity, are beset with spirits of a low order, who are the probable sources of much fraud. It has also become clear that the conditions under which such circles are held need stringent purification. And further, it is clear that the temptation to a medium, whose very bread depends on the fees received, to counterfeit when the real phenomena cannot be had, is enormous. It is as sure as most things can be that an unbroken flow of real psychical phenomena cannot be counted on. The opportunity for fraud is, therefore, manifest; and the checks upon it, under existing conditions of observation, are practically worthless. Even if the medium be so tied up and secluded that the fraud cannot conceivably proceed from a human source—and how rarely is that done!—we have still to reckon with the elusive and delusive spirit agency to which we have given such an opportunity for imposture.

What is the remedy? Mediums must live; and "the laborer is worthy of his hire:" we have high authority for maintaining. The problem is not to be solved by sweeping condemnation of public mediumship, nor is it possible, so far as I can see, to devise any means that will make it certain that all sources of error are eliminated, short of insisting on a clear view of the medium. Transfiguration or transformation of the medium is a most interesting phenomenon when we know that it is occurring, but none of us, I suppose, desire to be perplexed by wondering whether on a given occasion we are observing a case of that description or a genuine materialization. Until that source of error is eliminated, it is impossible to be sure of what is taking place. If it is proved to be necessary that the medium should be in a measure secluded, that result may be attained by stretching across a corner of a room a small curtain, so arranged as to veil the face and upper part of the body, and to leave the hands and feet visible. But no such case has been made out in my opinion. Dr. Slade gets unimpeachable results by methods that are as simple as they are efficacious. He never retires from view, but sits beside the observer, while the materialized figures come out from behind a light, portable screen placed before a corner of the room. Other mediums have dispensed even with that arrangement, and obtain their results without any aid from a darkened cabinet, or secluded space. There are mediums in London now who sit at a table, held on either side by observers, while a partially materialized form, head and bust, forms over the table at which they are placed. This was the method adopted in the early days of the movement in London, and I cannot but think it was an evil day when cabinets were first introduced, and total darkness was insisted on as a necessary requisite for success.

It would be absurd, in our present state of ignorance, for any one to say dogmatically that such and such conditions are quite unnecessary, or are absolutely required. But it is open to us to say that some very much less portentous phenomena, obtained under perfectly satisfactory conditions of observation, are of infinitely higher value than any amount of dubious phenomena obtained under imperfect conditions, and recorded with emotional enthusiasm or looseness of attention to detail. It is also open to us to point to the dangers that beset the present methods of investigation; dangers in which all concerned share, but which especially press upon the medium. We have a right to ask, not only how far it is desirable to place ourselves in relation with the class of intelligence that has done so much to bring bewilderment and contempt on what is known to the public as Spiritualism—the only type of it with which they are familiar—but also to ask ourselves how far we are justified morally in exposing a medium to such risk by our own foolish methods, and for the gratification of our own idle curiosity. I believe that such questions admit, in the sight of God and at the bar of conscience, of only one answer. The first step will be taken to a better and nobler spiritual epoch when we revise our methods, purify our own selves, and discountenance those conditions which invite and harbor fraud, buffoonery and delusion, which sap the health of mediums, and expose them to unknown perils, and the cause of Spiritualism to merited obloquy and contempt.

It is by no means easy to do this without over-stepping the bounds of a wise discretion. The criticism which starts with the assumption that every medium is an impostor till the reverse is proved, is only less reprehensible than the credulity that swallows everything that professes to come from a spirit without thought or discretion, because unfortunately repeated exposures of fraud have lent some color to a hasty generalization. But I gravely doubt whether any sweeping methods, which will uproot tares and wheat alike, are to be desired. The zeal which purifies should be combined with the discretion that is careful to differentiate. In this direction some remarks of the editor of the *Psychological Review* in the June number of this year seem to be worthy of commendation. It is a matter of the last importance, as I conceive, that all who value the good name of Spiritualism, and who desire to get at truth, not merely to fill gaping mouths, should work together to revolutionize the present methods of public investigation, and to bring them back more nearly to those which obtained in the early days of the movement. To this end, mediums should set themselves to obtain phenomena in light sufficient for observation, and under conditions which make it impossible that deception should occur. And those who record phenomena for public information should be rigidly precise and accurate in what they state for our information. Even so there will creep in sources of error; but they will be reduced to a minimum. There will be wise folk who will sneer and refuse credence to the best attested and calmest recital of facts; but they will gradually yield to the weight of a carefully formed public opinion which produces for its credentials records in which logic can pick no hole, and destructive criticism can find no flaw. At present it is impossible to deny that the critics have full material for their criticism.—*M. A. (Oxon), in Light, London.*

The loss of memory experienced by Ralph Waldo Emerson during his last years has frequently been spoken of, and a pleasant story is told of him in this connection, showing that something of the element of humor remained with him during times of his difficulty in this respect. As he was going out one day his daughter saw him searching for something which he could not name. She mentioned two or three articles, to which he returned a negative. At length he turned to her with a twinkle in his eye and said: "It is the thing which people take away." She at once brought him his umbrella, and all was right.

The total number of persons employed in the woolen manufactures in the United States in the year ending May, 1880, were 160,5[illegible], of whom 75,334 were males over 16 years, 66,56[illegible] females over 15 years, and 19,1[illegible] girls and boys. The total amount of wages paid was $47,180,618, an average of less than 67 cents a day. The total capital invested was $159,944,270.

MEDIUMSHIP.

A Chapter of Experiences.

BY MRS. MARIA M. KING.

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CONCLUDED.

Severe is the word that best expresses the character of the labor expended on that volume, and applies to that of my inspirer as well as to my own. The training was mutual, and served both well, for future work. It is utterly impossible for any one to conceive the struggles, the labor, my poor, uneducated brain endured in grappling with those profound problems that puzzle the trained philosopher and scientist,—not that I had them to unravel as far as they were, in that work, by my own powers;—not that: but the induced mental exercise, the indescribable discipline of the brain and intellect, was what constituted the ruggedness of the way, and made it appear like a long martyrdom. I wrote and rewrote; reviewed and re-reviewed; until it was prepared to be given to the public, as well done as I was able to do it at that stage. I was engaged on it at intervals for a year, not half of the time, however, being devoted to writing. It was commenced fifteen months after my development began. The first writing of about half the volume was entirely discarded, and a new beginning made under better auspices, after this preparation had been made. I never look over that volume without regret that many principles and facts therein could not have been expressed with more clearness and precision. There are numerous points which need clearing up by more full and explicit explanations, and some statements that need qualifying by explanations which could only have been given after a more perfect preparation to go into scientific and philosophic details than was possible with me then, the best the teacher could do. The work outlines a system that I believe must, sooner or later, be elaborated fully by an inspirational writer qualified by development and previous culture to go into scientific details, and to present the theory clearly and comprehensibly, to the satisfaction of the learned. What was I that I should be put to such work as that—a mere tyro, whose conceptions had never seared beyond what was possible from the knowledge contained in the few books I had studied, who had never attempted authorship, or had any previous training at all adequate to prepare for it? Imperfection in style, poverty of language and faulty expression, are defects in the work; but they are faults which were unavoidable from the nature of the case, and had to be endured if the work was given at all, or if my mediumship was to avail for the purpose for which it was intended. "Not my will but thine, O God! be done" with me, had been my heartfelt sentiment of self-renunciation, when the work was initiated that led to this kind of labor; and I acquiesced in the superior will that led me on, like a child ignorant of what was to be, and must be, the result.

After this first stage of active labor, I rested; but now, as before, rest was labor, and to the same ends that of carrying on the development to a higher stage, preparatory to renewed labor. Just after the completion of this work, early in the spring of 1865, we left the Pacific Coast and returned to New York; one main impelling motive to this being the publication of the book. "Providence," as it soon appeared, had motives in permitting this move which had not entered into our calculations. Soon after our landing in New York City, Mr. King received a summons from his father, whose home was in Wilton, five miles north of Saratoga Springs; who was old and decrepid, and desired his youngest son's immediate presence and his care for his few remaining days on earth. We at once responded to this call; and here, in this quiet old home, I rested from mediumistic work, save talking for the edification and instruction of father King and a few neighbors who would gather in on Sundays to hear what was said. Father King drank in the spirit's words with gladness; and we have been happy in knowing we were the means of throwing some light on the shadowy land he was approaching, and of cheering his few remaining days. He died that summer in July. At this old homestead I wrote the second and third volumes of my work, (the first writing). Preparatory to this there was necessary a thorough renovation of my energies. This section of country was peculiarly favorable for me at this time, as it is extremely healthy and the climate invigorating. The preparatory ordeal I underwent I shall not describe. It is sufficient to say it sufficed for the purpose intended, and involved severe trials, physical and mental.

Trial—heaven's crucible for refining by process of torture all who wear the badge of a mediumship worthy the name, as well as all others who are humanity's benefactors,—why need I refer to the fact that I had been tried all the way up to this point in many ingenious ways, such as could be devised by spirits, and applied at the permission of circumstances? Development is assisted by trials;—this amounts to an axiom with observers. All men know that the statue in the marble is only formed by hard work; that the gold, double refined, has experienced fierce fires. The ingenuity displayed by my guardians in devising modes to arouse the brain forces by means of the emotions which may be termed trials; as, perplexity, regret, chagrin, disappointment, indignation, sorrow, and unmitigated grief, is truly astonishing. It may seem mythical to inexperienced readers—the idea that spirits do this. It is not mythical to those who, like myself, have, through extreme susceptibility, been subjected to the aggravation of having molehills of difficulties exaggerated into mountains, by psychological power, and real difficulties interposed all along, at intervals, by special spirit interposition—trials such as bring real good, but trials nevertheless. As stated on my starting out with this relation, every one's life experience illustrates mediumistic development; and in no other way does it do this so completely as in the use that trial serves. The unavoidable ills of life served as means applied for my development, intensified as they could be through my susceptibility. Yet, let me say with emphasis, that the power that has thus plagued me for my good, has not only helped to mitigate the trials that cut too deeply, and wrest good from inevitable ones, but has warded off real troubles. Ever in mercy, in love, as God's hand, has this controlling spirit dealt with me and mine.

It will not be amiss to state in this exposition of development, the sort of effect that results from certain kinds of trial such as all are liable to. For instance: Sudden dispensations which shock to their very center the tenderest sensibilities of the human being, arouse the brain forces beyond every thing else. The feebly constituted, mentally, are liable to be overwrought by such, and rendered insane, or to become degenerate in some respects. To the strongly constituted, on the contrary, such trials prove to be blessings of the kind referred to by the Psalmist of Israel when he sang—"Before I was afflicted I went astray, but now I have kept thy word." The perplexing cares of life which aggravate incessantly, and try the equanimity—the unceasing battle for bread and for comfort, are a perpetual stimulus to thought and bodily activity, with even the most sluggish, which is Nature's necessary safeguard against stagnation of the human forces. Thus God vindicates his ways to man.

I learned what trial meant, after I was subjected to the influence of spirits perceptibly, by development. Then I could look on a life darkened in youth and made sombre at many epochs in mature years by hardships such as had wrenched every fibre of my soul, with the confidence that there was good in it all, in some way, which I and they who shared them with me should as surely reap as the harvest follows the sowing time.

I was prepared to resume writing on the first of the year 1867, during which year I wrote the two promised volumes, 2nd and 3rd, "Principles of Nature," as readers of the work know, and laid them on the shelf. This was like the burial of a cherished treasure—almost of hope; for, as I plodded through the years that preceded the rewriting of them, I nearly relinquished the idea that I should ever be able to revise and publish them, or do any thing more in this field.

Our removal to a more genial clime than Saratoga Co., N. Y., was a necessity forced upon us by Mr. K's. health. He suffered from the severe winters there, and we sought and found a home in New Jersey. Here, in our present home, I wrote my minor works, in the interval before I became the victim of summer Asthma, which prostrated me during the summer months for six years, unfitting me for mental labor for a great portion of the time. I am still the victim of this inexorable enemy to the extent, that I am obliged to flee from the low lands of New Jersey on the approach of summer to some higher altitude, or suffer extreme prostration, and undergo great risk of life. Physical prostration in these later years, has served me the same purpose that induced prostration did, at the crisis described, I have every reason to believe. It has further spiritualized me. This good I have wrung from it. I have been able to prosecute my labors, at intervals, since Feb., 1877. I then commenced the rewriting of the second and third volumes of "The Principles of Nature," published in the spring of 1880, doing the work of writing and preparing them for the press, etc., in that and the two subsequent winters, while my physical system was free from disease, and strong to labor under the watchful care of my teacher and guardians. These would never permit me to labor beyond what I could without detriment, restraining my ambition when it would have prompted me to go beyond my strength. During all the years I have been their subject, I have tested their power over me by experiencing this restraint, which has, at times, been galling in the extreme, and, to my mind, when I did not realize my physical inability to withstand the strain on my nerves that mental labor would cause, seemed like tyranny, or, at least, like debarring me from labor that I could perform which needed to be done. But the invincible firmness of that spirit whose servant I am in this field, I now feel convinced, has served me infinitely better, in many ways, than my own zeal could have done, unguided. I offer this statement as a tribute of gratitude for the unabated care and devotion to my personal interests which these spirits have exhibited, while striving to do something for others through my instrumentality.

I have been confined almost entirely in my public work to writing, although I started out with the expectation of lecturing more than I have done. I have thus far been thwarted at every turn, when I have attempted to turn my attention to this work, to my disgust, many times. I conclude that the plan was at first to keep me the recluse I was made when my development began—to foster my disposition for home-life, to keep me away from crowds, and contact with magnetisms that might vitiate my condition and make me less efficient as the instrument of my teacher—until he should think it best and necessary to give me opportunity to teach otherwise than by my pen, if that time should ever come. I know that I have been compelled to isolation, circumstances invariably forcing me back when I have sought more contact with society, and generally in a way which has made me content with the inevitable. I was born a fit subject for such a life, and I know no mistake was made by my guide when he decided that I would readily coincide with his requirements in this respect.

My task is done. I have unveiled so much of my life as I have been compelled to, to illustrate what was proposed in the beginning. If this brief narrative of experience shall meet any want of the times, I shall be well rewarded for the self-sacrifice I have made in giving it.

Letter from Mrs. Sayles.

"Light more Light!"—Dr. Peebles' last Conundrum!—Vagueness of phraseology among Liberalists deprecated.

To the Editor of the Religio-Philosophical Journal:

I am in a quandary. I don't know what I am, and must be anxious till I find out. I have been reading my old friend Dr. Peebles's "*Etchings and Items*" in your Boston contemporary of the 17th June, and am completely upset. I thought I was a Spiritualist, but I fear I may not prove to be that, or a Christian either. I am not an Agnostic now, in so far as relates to the continuation of life after the death-change, for I have no doubts there, having received proofs which would convert most Agnostics. Believing as just above, from evidence brought me from spirit-life, through spirit-friends who have communicated, I had foolishly concluded that I was a Spiritualist, but it seems that in order to be that, I must believe much more, of which I have never been able to get proof. For my friend says: "Just so far as any speculative [?] Spiritualism ignores God, the 'Our Father' of all immortal intelligences, and denies the existence of Jesus Christ," (and I deny the personality called God, and the vice-gerency of Jesus Christ,) "just so far as it is scoffingly irreligious, and madly anti-Christian, I have not a particle of sympathy with it. The name is a misnomer. It is not Spiritualism, but rank materialism, with just enough of physical phenomenon sandwiched in, to give it the semblance of the genuine. All that is good and pure, all that is holy and heavenly in Christianity is spiritual, and all that is beautiful, uplifting, and divinely ennobling in Spiritualism is Christian. It is needless to say I use the word Christian legitimately, and not in any sectarian sense."

Now, I dare say I am stupid, but so are many others; and all we stupid ones wish he had made a vocabulary, or an appendix of notes from A to Z, if necessary, to explain the meaning of the many words in that paragraph which may well be considered doubtful, or construed just as conveniently as has the Bible by its four hundred creed-makers, to mean just according to our fancies. But I want his meaning, if I am going to translate him; and to know among the rest what he means by "Speculative Spiritualism", and by using the "word Christian legitimately." That would help me in finding how to name myself, according to J. M. Peebles. I should no more venture to assert how he stood upon the God-question, or the Christ-question, or the Spiritualist or Christian question, than if he had not written a word. If he wanted to make an equivocal paragraph on which he could play a dozen tunes, I think this an excellent stroke of preparatory diplomacy. I have always thought Bro. Peebles and self were quite of one opinion concerning Spiritualism, and its teachings, but I fear he has progressed far away, and left me "out in the cold." His statement of his present standing lacks definiteness, and to be of real use, statements interpolated as this seems to be for explanatory reasons, should be definite.

This example of Brother Peebles, is only one instance of what is too universal in the liberal ranks—a vagueness of terms, a using of names which belong to the old order of things to describe the new order in which we are now living. For there is not the least doubt that if the words and phrases so freely used to express our beliefs and habits of thought of to-day, the deities we worship, and our methods of worship, were defined according to their original significance, every person would deny that *they* mean any such thing when they express themselves in the old phraseology. And each individual is so much of an *ego* in himself, as that he will need to define these old expressions according to his comprehension of them, just as each man makes unto himself his own God to worship.

Brother Underwood—that is another theological brother of mine in the department of *The Index*,—proposes, I believe, to arrange a list of names or departments of Liberalism with accompanying explanations and definitions. Perhaps he may be induced to go farther, and include the terminology which is used in so loose a manner by the most of us, that nobody can tell where we stand, or whether we are standing. For instance, *Mohammedan*: one who acknowledges and follows Mohammed as his religious head or Savior. *Christian*: one who acknowledges and follows Jesus Christ as his religious head or Savior; and so on through the list of deities or semi-deities which certain large classes of men throughout the world really worship and submit to as Dictators in religious matters. Then Rev. J. W. Chadwick of Brooklyn could not insist that I am a horse because I was born in a stable, nor that I am a Christian, all my asseveration to the contrary, because I was born under a Christian dispensation (another vague term.) Then my own opinions concerning myself might be considered of some consequence, and I would not as now, be relegated to the domain of some specialty that happened to have an existence a little before my eyes opened to the light. Then I could love and follow as brother or teacher Buddha, or Plato, or Christ, or Andrew Jackson Davis, or Felix Adler, and class myself where I please; all this if Brother Underwood's vocabulary can be made satisfactory to the majority, in its definitions. I rebel against this tyranny. I am a Spiritualist because I know of the phenomena of spirit-intercourse, and believe in the spiritual philosophy deduced from this phenomena; but I am more than a Christian, because I am a product of the Christian dispensation, so-called, and of all that came before it in all the ages from which Christianity, in the evolution of ideas, came to the surface, as a stepping stone to Unitarianism, Free-Religion, Spiritualism, and whatever good may come next.

Let us drop the old appellatives, which are always liable to false interpretation, and which use up so much ink and paper and valuable time to render themselves momentarily luminous. Nobody in the liberal ranks believes in a God answering to the Miltonian idea, which has been successively modified,—as the mind of man conquered his former ignorance,—till to-day we, mostly, believe in the spirit of the universe—the life that underlies all nature, and which it is folly to pray to, as men prayed to the other God all along his graduation, till he was merged in this! Who knows to which of this multitude of God-phases we refer, when we speak of God? Why not drop out that title, unless we mean a personality as that name originally represented, and use some descriptive word which completely expresses our thought? It is thus with many words and phrases: they claim a significance to-day, differing from that of yesterday; but still many people are yesterday-people, and cannot understand our growth of to-day. Let us make ourselves understood; and we can only do so by using to describe our thought and conviction, words which have no doubtful significance.

LITA BARNEY SAYLES.

Sheldon Springs, Vermont.

Progression.

To the Editor of the Religio-Philosophical Journal:

We are continually reminded by certain preachers and priests that Christianity is the embodiment of all that is good, perfect and pure, the *ne plus ultra* of perfection, the quintessence of God's will to man, the *alpha* and *omega*, the beginning and the end of God's revelation to man. Is it true that God sealed up the way to celestial light and infinite truth 1800 years ago, having given to humanity all that he knew or that ever would be necessary for all future ages and generations of the then unborn nations of earth? There have been reformers in all ages; each age produces its leaders as its wants are developed, who point out to the people the remedy for the evils that beset them. Those leaders are always in advance of the age in which they live, and hence are infidels to the popular idea then existing.

There are causes that underlie the development of those leaders; causes that lead to, necessitate and demand a change of administration. Those leaders come in perfect accordance with the law of demand and supply, hence what will supply the demands of the people to-day in their state of development, would have been a "white elephant" to those living a few centuries in the past. In the future, our ideas and state of advancement will be improved upon. It is not to be supposed that living men will be governed and controlled by those who are in their graves. Living men need living institutions. We are progressing. Those living to-day are in advance of those who existed hundreds of years ago. Hundreds of years ago only now and then was a man found capable of leading the people. Now there is no man that can lead them, for all are coming to the front; all assert their right to be heard upon all questions. It is true there are those who would relegate to themselves the prerogative of dictater, and try to furnish the spiritual food that mankind require, but those to whom they wish to minister, are better versed in spiritual dietetics than themselves.

Where is the congregation now who will, robin-like, swallow every thing the theological bird has to offer? Christianity, so-called, was a system of moral ethics, that antagonized the popular religious ideas of the day in which it was promulgated; hence the persecution of those who adopted it, which was the main cause of its growth while young. As it gained a footing it became a persecutor of all who opposed it, and then divided into numerous sects or divisions, which take delight in persecuting each other. There is not a new sect of Christians that has not suffered cruelties at the hands of all the others. The good old Puritans who fled from the persecutions of the Mother Church, had hardly got well settled in their new home until "witches" were found upon whom they could pour out their gall of bitterness, and show their Christian zeal in torturing hundreds of men and women. It may be said that it was not Christianity that did that. We can truly say it was done by those who claimed to have the oracles of God hid away in their hearts, the New Ark of the Covenant. A system is judged by the character of those who believe it and profess to love it. Christianity is to the world's religion what Mormanism is to Christianity—simply a sect.

Each nation has had its prophet who was able to hold communion with his God and obtain his direction for its government. That prophet has put it forth as God's will; the people take it up and put the seal of infallibility upon it, therein showing their weakness and laying the groundwork for future trouble. An infallible book requires some one with authority direct from the power who gave the same to interpret it and tell others what it teaches and what they must believe. Hence in Christian countries we have those who claim a succession of the authority to administer the ordinances and their meaning. The Church has ever fought progression. There has never been an advanced thought or truth presented that has not met its opposition.

The world moves, but when Christian ministers tell us that all the progress that has been made during the past 1800 years, is due to Christian teaching and its influence, we are forced to ask, is it not a fact that we have made all this progress in spite of Christianity or Church-teachings? The churches certainly do not claim that they have favored "equal rights to all and special privileges to none," for it is its characteristic to offer favors and privileges to those only who will obey their dictation, hence a hell for the many and heaven for the few. Evidently, there is a power at work developing the universe and that development goes on in spite of the crystallization of society. That spirit can not be confined, limited or hampered by human hands. Men may grow old and cease to expand, and therefore conclude that all truth is to be found in their creed or articles of faith; but young men appear upon the stage filled with the "Holy Ghost" from their birth, and they make advances upon the faiths or beliefs of their fathers, so that each age makes its own religious tenets in spite of the dogmas of the past. What is heresy and infidelity to-day, becomes orthodoxy to-morrow. The councils of the Christian church have formed the books of Christian revelation, and have forced the subjects to become servants of the Church; those who are led by the priests, popes and preachers of the past or present, are servants of theirs and slaves to the doctrines taught by them.

Education has in times past been ascribed to the devil; but as the world becomes educated it learns to know that such ideas are the result of ignorance. The true savior of man is one who raises him up and tears from him the shackles of slavery that have been fastened upon him either by priest or king. Slavery of body is bad, but slavery of soul is worse; but the signs of the times are that the tree of liberty is developing fast, and its fruit is nearly ripe, when the people of the whole earth will eat and live, live in the enjoyment of perfect liberty, both of soul and body, relying upon no theological vendor of spiritual food, nor aristocratic king for a pass to go to hear a lecture, nor reprieve or pardon for staying at home.

The Church with all its opposition to progress, is rapidly becoming powerless to accomplish any thing; but it will attempt to appropriate to its own use all the advance made in the arts, sciences, and in spiritual things.

Even Talmage has come to the front and preached that the "Christian dead" can go on in the work which they had begun while on earth. The people of earth need their aid, advice and influence. He even admits that the flood was a very small affair. How long, at the present rate of concessions upon the part of Christian theologians, before the entire sacred books of Christian literature will be discarded or so revised as to become a new book? There might just as well be a new book formed, as to change the meaning and interpretation of the old one, until it is made to present quite a different doctrine than it did in the days of our grandfathers. You may hunt up the old English Bibles and you will find some huge illustrations of his "Satanic majesty," representing the popular doctrine of that day. Quite a different picture would have to appear now to represent the idea. We can not be supposed to believe that such a man as the historical Jesus ever lived, any more than Hercules did. The hero is ideal, not real.

Clarksburg, Mo. DR. W. J. ATKINSON.

Organized Religion.

The Christian Register.

There is need of rational religion in America, not merely as an idea, but as an organized activity to lift up a standard around which those may rally who cherish the ideal of a religion which is not only in the right, but in the right with humanity and breadth and sympathy, those that seek to understand the past and find in it the germs and prophecies of all the best that we have so far won. There is need of such organization, not only as a protest against the irrationality of the prevailing creeds, but also as a refuge from the negation and the scorn of all religion whatsoever.

The softening of the creeds, the steadily increasing liberality of all the sects does not by any means absolve those who have reached the stand-point of reason in religion from doing all they can by word and deed to favor the advance of rationality, and from doing this in their own way, in their own special organizations. We often hear that those who have attained to a more liberal creed in the old organizations are more effective staying there than they would be, if they should cut themselves away and frankly take their chances with the avowed supporters of a rational system of religion. It may be true of A. and B., so long as C. and D., and all the rest to Z., keep up the old appearance, which has become as hollow for them as an empty nut. But, if the hundreds of preachers who are to-day in charge of orthodox churches, while mind and heart are wholly alienated from the accepted formulas of Orthodoxy, could all at once have such access of courage as would drive them forth into our Unitarian ranks or to make a new church of their own, it would not only be a great deal better for them, but for the whole community which is entitled to their highest service.

But, however it may be with these, whatever justification there may be for their remaining where they are, those who are out in the free air of heaven have no excuse for going back into the ark, or for delegating to others the duties to which they are sacredly impelled. The man who does not endeavor to extend the recognition of what he conceives to be the truth, by every lawful means, forfeits his title to enjoy the beauty of its vision, and grows more indifferent to this beauty every day.

We need an organized devotion to the cause of reasonable religion, if haply it may save us from some new explosion of fanatical emotion like that which desolated England in the eighteenth century. Indifference and obscurantism will not bring in a better day for nineteenth century America than they did for eighteenth century England. A "Salvation Army" swollen to national proportions would but indifferently correspond to the Methodism of either Wesley or Whitefield. There was about as much liberality and rationality in the English Church one hundred and fifty years ago as their is now, but there was vastly more indifference. The articles were signed, the creeds recited in a Pickwickian sense. The truth was thought to be too good to preach, and so the priests and bishops kept it for the most part to themselves. And, while they slept and fancied themselves in security, the strong wind of Methodism came and shook the four corners of their house, and a flood of miserable and debasing superstitions swept across the land. To-day, America is offering premiums on such another wind and such another flood, premiums of indifference and false liberality. And what if the superstition and fanaticism should come without the moral earnestness that atoned for much in Methodism that was absurd and lunatic? These scores of ministers, whose trinity is not the orthodox trinity, whose Bible is not the orthodox Bible, whose atonement is not the orthodox atonement, whose hell is not the orthodox hell, but who still use the damaged phraseology and go through the regular motions,—these, and the hundreds of men and women who give their money and their countenance to churches whose most characteristic teachings they repudiate, are not, as they believe, preparing the way for an era of good feeling, but for a new fanaticism, which shall submerge alike the churches that have no window toward the east, and those that bar with fanciful conceits and wordy compromise the light which seeks to flood them with its radiance.

We want a church of men, who shall have the courage of their opinions, who shall say what they believe, and say it in the simplest possible words, with the least possible equivocation,—who shall call a spade a spade. Let these invite the co-operation of the multitude, who are already with them in their most interior sympathies. It is very likely they will only have their trouble for their pains. Of the free-thinking men in any community, only a small minority have the courage of their opinions. They are like that Nicodemus who went to Jesus by night. They leave braver men to struggle on as best they can in the unequal fight. We say hard things of bigotry, and none too hard. But bigotry is generous and noble and respectable in comparison with the indifference and cowardice of men who worship with their lips the idols of the popular theology, while their hearts are far from them, or in comparison with those who, having themselves arrived at spiritual emancipation, do not "remember those who are in bonds as bound with them," do not feel called upon to lift up a standard in the community, around which all who would have reason and the will of God prevail may rally and sustain each other's hearts. We do not hesitate to say that any stout, old dogmatist, however harsh his creed, who cannot rest until he has imposed it on another, is a better citizen of the divine republic of which we are all members, more or less consciously, than any of these who cannot witness a good confession of their faith in liberal Christianity and rational religion, when such a faith is really in their hearts.

Continued on Seventh Page.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

WITNESSES.

Whenever my heart is heavy,
And life seems sad as death,
A subtle and marvellous mockery
Of all who draw their breath,
And I weary of throned injustice,
The rumor of outrage and wrong,
And I doubt if God rules above us,
And I cry, O Lord, how long,
How long shall sorrow and evil
Their forces around them draw?
Is there no power in thy right hand?
Is there no life in thy law?

Then at last the blazing brightness
Of day forsakes its height,
Slips like a splendid curtain
From the awful and infinite night:
And out of the depths of distance,
The gulfs of perfect space,
The stars steal, slow and silent,
Each in its ancient place—
Each in armor shining,
The hosts of heaven arrayed,
And wheeling through the midnight
As they did when the world was made.

And I lean out among the shadows
Cast by that far white gleam,
And I tremble at the murmur
Of one mote in the mighty beam,
As the everlasting squadrons
Their fated influence shed,
While the vast meridians sparkle
With the glory of their tread.
That constellated glory
The primal morning saw,
And I know God moves to his purpose,
And still there is life in his law!

—*Harriet Prescott Spofford.*

According to the *Tagwacht* of Berlin, women in Germany, saw and split wood, carry on their heads water, wood, coal and stones. On the farms they plow, harrow, mow and thresh the crops. They help to build houses, carrying bricks up the ladders. In large cities they sweep the streets, and besides all that they perform all their ordinary house work.

The Petersburg *Gazette* tells the following story: A young Russian has for some years been prosecuting his chemical studies at the University of Leipsic with unusual zeal. The young man, of an aristocratic exterior, made friends of all who came in contact with him. Recently he passed a most brilliant examination, which was rewarded with the dignity of a Master of Arts. Soon thereafter a young lady called on one of the most prominent professors of the University, addressing the celebrated savant in the following words: "I desire, Professor, before I depart from Leipsic, to express to you my most hearty thanks." The Professor, perfectly astonished, observed: "Thanks, but for what?" "Listen, sir. I was married to the old Prince ——. My husband died some years ago. He died insolvent, so that I was left without even the daily bread. I resolved to seek the necessary means of subsistence in science." The Professor interrupted, saying: "Yes most gracious lady; Nevertheless I can not see why you should address any thanks to me." The lady continued: "Observe, then, it is now more than three years that here in Leipsic I have been a student. The student who lately passed the examination, and whom you considered worthy of distinction, is none other than myself."

A foreign correspondent declares that "Women are forging right ahead in England, as in this country. The Senate of the University of London lately heard a petition of two hundred doctors against the granting of medical degrees to women, their protests being grounded avowedly on the fear of competition. The Senate concluded to go on with its degree granting, however. The chief prize in Applied Mathematics and Mechanics in the University was won this year by Miss Ella M. Watson, over a hundred or so young men; she has also won the Meyer de Rothschild scholarship of $250 per year. When Prof. Clifford called out her name for the honor, he said hers was the finest mathematical mind he had ever met with in a pupil of either sex, and that a few more students like her would raise the young university above the older institutions. And yet Miss Watson is young and pretty. She was not the only woman to win distinction in the college, for Prof. Huxley's daughter, Marion, took the first prize in art, Miss Constance d'Arcy the first in art anatomy, and Miss Orme, sister of Prof. Mason's wife, gained the Joseph Hume scholarship in jurisprudence. The Paris faculty of medicine have given a doctor's diploma to Zenaide Ouffenoff, a young Russian woman, at the same time complimenting her highly on her scientific attainments."

The New York *Evening Post*, while exceedingly conservative regarding woman's work, manages to say some good things on the subject occasionally. Here is a bit of just criticism: "The education too frequently given to girls is directed to the work of fitting them for only a small part of life. The scheme of education adopted in many girls' schools appears to have been devised with reference only to that part of a girl's life which lies between her school days and her marriage. It fits her only to make an appearance; to shine and sparkle in a frivolous round of gayety; to be a belle for a few months; to acquit herself well in the arts of the ball room. In a word it is mere varnish, intended to serve a temporary purpose. It seems to assume that the whole business of a woman's life is to attend parties as a young girl and to win a husband. For the life after that it leaves her cruelly unprepared. It denies her the training necessary for the proper discharge of her duties to others, and the resources of mind necessary for her own contentment in life. If it does not make misery her lot, her escape is due to her own natural resources, not to any fitness for life that education has given her. Her education has left the needs of her real life of a woman out of the account."

HIGHER EDUCATION OF WOMEN.—CONTINUED.

A significant fact in regard to the change and progress in regard to education and womanhood, is the application of the principle of co-education since the foundation of Oberlin in 1833. As long ago as 1873, the commissioner of education reported 97 colleges offering equal advantages to both sexes, and a number of colleges for males have since then, either been thrown open to women, or new ones based on co-education have been established. The same report showed that only 27 per cent. of the academies and normal and high schools of the country are for boys alone; while 60 per cent. are for boys and girls together. Also of the 120 commercial colleges reporting to the bureau at least 70 cent. are conducted upon the co-educative plan.

BOSTON UNIVERSITY,

founded in 1872, is a co-educational institution. The last report at hand showed 144 young women students against 483 young men, showing a large per centage of gain in number of the former during the last year. Moreover the report declares that the admission of female students has aided in elevating the standard of work, and has at all times promoted studiousness and order."

THE MASSACHUSETTS MEDICAL SOCIETY

has voted against the admission of women to membership, thereby giving evidence of its right to be styled Old School.

The prevailing sentiment of the members, however, was strongly in favor of the proposed step, which was defeated by the council. The New York *Herald* pertinently says: "The chief objections to admitting women to the society were, as urged by Dr. George C. Shattuck, first that many physicians 'could not consent to be members of an association where there was the unseemly practice of discussing medical topics before a mixed company;' second, that 'only an inferior style of women would enter the medical profession,' and, third, that 'women doctors are improperly educated.' Dr. Shattuck and those who share his views evidently see no occasion for any feelings of delicacy either on the part of physician or patient in the practice of male doctors attending women and girls in the many ailments peculiar to their sex; but they object that any professional discussion or consideration of these same matters by mature, high minded and sensible men and women together would be highly indelicate and improper. Even if this be so, it is but a pretext, not a reason, for the exclusion of women from membership, since the objection urged by Dr. Shattuck may be overcome by separate discussions when necessary or desirable. The assertion that 'only an inferior style of women would enter the medical profession' is simply a libel upon the many worthy women in that profession who have won the respect and confidence of the community, particularly in Massachusetts, where, as Dr. Morrill Wyman aptly reminded the medical society, women physicians are appointed to responsible positions in prisons and hospitals. There are female pretenders and quacks in the medical profession as there are male; but the most effective way of branding and exposing them is to recognize and endorse those who are not of this class."

These physicians have a set of objections which act like a shuttlecock. They exclude women from their society, because they are not properly educated, after denying them admission to their schools. It is a very polite way of saying, "We do not want you to become physicians to your sex, and we will not have you if we can help it."

MEDICAL EDUCATION OF WOMEN AT HARVARD.

Out of the twenty professors who constitute the faculty of the Harvard Medical School, only two are in favor of it; while of the overseers a majority of one are against the innovation. The final decision rests with the corporation, who will sustain the decision of the faculty. The chief reasons for opposing the admission of women, are, that the school was founded and has been maintained for men; again, if women were admitted, its effect would be to lower the high standard of education which it is now the pride of the faculty to sustain. Those papers which a few years ago laughed to scorn such a proposition, now treat it with deserved respect. Even the *Herald* which generally trims with the prevailing wind, declares: "It is not easy to see why the admission of female students should necessitate any lowering of the standard of instruction. The treatment of their own sex and of children of both sexes opens up a wide field of usefulness for well trained female physicians, and the education of such physicians is an important work which may well be expected of the leading university of the country."

Interesting Experiences.

To the Editor of the Religio-Philosophical Journal:

As one of the readers of the JOURNAL, I am interested in the articles which treat of the honest experiences of different persons, in proof of what is called spiritual phenomena. I cannot scout the belief of others because of my own experiences. It seems positively real that I have seen the forms and heard the voices of my friends who have laid aside the earthly body. At ten years of age I was greatly excited over religion, having been permitted to attend an exciting revival meeting. I was told that I ought to seek the savior, so when alone I began to pray that God would give me religion. I had uttered but a few words when I heard a clear soft voice say, "Don't do that, it is so foolish. Why, it is perfectly silly." Of course I was much astonished and looked on every side for the speaker, but I was alone, and there was no place for any one to hide. That of course banished all thoughts of religion for that time.

The following summer I saw three forms robed in luminous white garments. I was at the house of Allen Eddy, who then lived in Western New York, but he has since lived for many years a few miles west of St. Charles, Ill. At the time of which I speak he had a wife and two children, the oldest girl nearly my own age, and she was sick, and I staid with her that I might give her a drink or arouse her mother if she was needed. She asked for some water in the night. I sat up in bed to hand it to her, when I found it more comfortable to sit for a while, as the weather was very warm. I then saw a little child approach my bedside; it came without a sound. I looked at it in wonder, at first supposing that it was little Johnny who was in bed with his parents, but before I had spoken, there came a very small babe and stood by it; in a few seconds there came a very tall lady and stood close to the children. This I would have supposed was Mrs. Eddy, if I had not at that moment heard her move, and then I listened and could distinctly hear them all breathing in their own bed. Child-like I then thought for some other cause. I lifted the polished tea urn which held the drink for the girl, and I moved it back and forth, thinking it might in some mysterious way be a reflection from its bright surface, but the white forms remained stationary until I laid down, then they vanished.

I will here say that the child Johnny died soon after, and then a babe was born which died, and in a few months the mother, too, was laid in the grave. I always connect the appearance of the forms with these deaths, but it is still a mystery. I have since had many, to me, strange experiences. I have heard voices and held converse with the unseen, even concerning temporal things, so I believe our dear ones are still interested for, and in sympathy with us.

Let me say, battle the frauds as long as there is one left. S. E. SPONABLE.

Davenport, Neb.

"Nervous Diseases and Magnetic Therapeutics," by James Edwin Briggs, M. D. No person who is a sufferer, or has a suffering friend, should be without a copy of this work. Price, 16mo., cloth, 50 cents. For sale at this office.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

PRACTICAL LIFE; OR WAYS AND MEANS FOR developing Character and Resources. The Individual considered in regard to Domestic Life, Common Sense, Physical Culture, Education, Social Relations, Trades, Clubs, Business, Books, Dress, Love, Manners, Flirtations, Divorce, Marriage, Information, Limitation and Religion. The World's Wedding Day. By Mrs. Julia McNair Wright, author of the "Complete Home," "Lights and Shadows of Sacred History," "Early Church of Britain," etc. Published by J. C. McCurdy & Co., Philadelphia., Pa.; Chicago, Ill.; Cincinnati, Ohio; St. Louis, Mo.

That person who can deal understandingly with the details of every day practical life, and write thereof in an entertaining manner, must possess a mind that is keenly analytical and comprehensive, and who has a thorough knowledge of human nature; such a person is the author of the above work. She dedicates its pages "To all who would be bread-earners as well as bread-eaters, who would live to some purpose, and who honestly desire to make the most of themselves."

In Chapter First the author gives us in a quaint but highly satisfactory manner, "Wisdom in a corner Grocery," in which she presents practical questions in a style instructive and elevating, introducing "Stranger," who proves a suitable character to elucidate her ideas. In Chapter Second, "Common-sense" receives a critical examination—its value and cultivation are carefully considered, and its relation to various conditions and pursuits of life, are presented in a highly satisfactory manner. Then follows "Physical Culture" as one of the necessary requisites of every day life, and as essential to success in any department in which men or women are called upon to act. In Chapter Fifth, "Living for an Object" is brought prominently forward, and thoughts are presented with reference thereto that can not fail to illuminate the mind of the patient seeker after truth, and inspire him with a loftier conception of the true object of life. The Chapter on "Amusements" contains a valuable fund of useful information, interesting to all classes, and which is calculated to do an immense amount of good. Amusements should be an integral part of every one's existence. "Education and how to Acquire it," as presented in Chapter Seventh, is certainly a rich mine of valuable thoughts and suggestions. The treasures presented, however, lie on the surface, and can be easily collected by the careful observer, and stored away for future use. "There is nothing," says the author, "that so promptly stamps a person's social status as their speech. One knows a peacock as well by his dissonant scream as by his splendid plumage. The finest of dress and the most dashing turn-out, accompanied by '*you hean't, he ain't*,' by singular verbs welded to plural nouns, or by double negatives, proclaim 'shoddy,' as promptly as if we had seen the transformation to the millionaire performed. Even the plainest dress and manners, the most humble occupation, united to careful, elegant and accurate speech, can not deceive us as to the speakers' good birth and breeding."

Throughout the twenty-five chapters of the book there are excellent suggestions, practical thoughts, and instruction that is admirably calculated to make a human being wiser and better. "The Bureau Miscellany," the conclusion, is no less interesting than the preceding chapters, and is a fitting climax to a work which has been the result of so much thought and painstaking care.

IN THE HARBOR. By Henry W. Longfellow. Boston: Houghton, Mifflin & Co. 88 pages. Price $1.

This volume contains all of Mr. Longfellow's unprinted poems which will be given to the public, with the exception of two sonnets reserved for his biography, and "Michael Angelo," a dramatic poem which will be published afterwards. The contents comprises "The Children's Crusade," which was left unfinished, "Hermes Trismegistus," "The Poet's Calendar," "Mad River," "Auf Wiedersehen," "President Garfield," and several other short poems. It also contains a fine portrait of the author.

ILLUSTRATED ART NOTES upon the Fifty-seventh Annual Exhibition of the National Academy of Design, New York. Edited by Chas. M. Kurtz. New York: Cassell, Petter, Galpin & Co. Price 35cents.

This book is a supplement to the official catalogue and contains reproductions of 125 of the principal pictures on exhibition with brief personal notes of the artists whose works are reproduced.

THE BROOM DRILL. New York: Chas. T. Dillingham. Price 20 cents.

A little pamphlet describing a number of exercises with brooms, intended for a company of sixteen.

THE SPIRIT MONITOR. A Drama in Four Acts With a Prologue and Sequel. By Chas. S. Ford, Philadelphia. Published by the author.

This play is founded on the possibilities of mediumship and is expressive of a class of phenomena that has for centuries been engrossing the attention of the best intellects.

New Music Received.

We have just received a copy of the "Verdict March," composed by Eugene L. Blake. Price 40 cents. F. W. Helmick, publisher, 180 Elm street, Cincinnati, O.

Magazines for July Received Late.

ST. LOUIS ILLUSTRATED MAGAZINE. (Magazine Co., St. Louis, Mo.) Contents. Sketches of St. Louis; Hermione; Aunt Olive; Hard Times; Life's Recompense; Mrs. Pettitoe's Party; The Little Seashell; Fashions for July; Timely Topics; Familiar Scene in Mexico; How to be Happy; Judge Tightband's Decision; Rainy Day Reflections; The Mission of the Dewdrop; Adulteration of Food; Domestic Felicities.

BABYLAND. (D. Lothrop & Co., Boston.) A pretty illustrated monthly for the youngest readers.

"Narrative of Sojourner Truth; a Bondswoman of Olden Times, Emancipated by the New York Legislature in the early part of the present century, with a history of her labors and correspondence drawn from her 'Book of Life.'" Cloth bound, price $1.00. For sale at this office.

Lying is like trying to hide in a fog. If you move about you are in danger of bumping your head against the truth; as soon as the fog blow up, you are gone any how.

The scientific study of nature tends not only to correct and ennoble the intellectual conceptions of man; it serves also to ameliorate his physical condition.

"The Religion of Spiritualism, its Phenomena and Philosophy," by Rev. Samuel Watson. Price $1.25, postpaid. For sale at this office.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, ... *$2.50*
" " *6 months,* *$1.25*

SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. *Do not in any case send checks on local banks.*

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 15, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

The Heaven of Dreamland.

It is an indisputable fact, that whatever be the health, financial circumstances and happiness-promoting surroundings of the individual, there will often involuntarily arise thoughts concerning the future, when he shall have dispensed with his physical organism, and become an inhabitant of a region, clime, locality or heaven, in what is designated as the spiritual realms. Whether among savages, the barbarous, half-civilized, civilized or enlightened, anticipations, either vague or well-defined, take possession of man's mind in regard to the probable home towards which all are tending. If advanced somewhat in the scale of intelligence, he thinks of his final sickness; the sad refrain of moaning hearts; the parting kiss of affection; the last adieus from loving friends; the funeral cortege; the unwelcome coffin; the cold damp hole in the ground, in which he is to be deposited; the worms that will feast off his flesh; the gradual dissipation of his mortal remains into the original elements, and finally the complete disappearance of his earthly body as an identity in the world of matter, and then his soul turns heavenward and contemplates the possibilities of a future home where the air is purer than that of earth, where the flowers are sweeter and more charming, where the body is refreshed by the aroma of celestial breezes, and where unsullied happiness is to be the heritage of each one throughout all eternity. These contemplations often beget beautiful, soul-enchanting dreams, even among the rude races of mankind, as related by an Indian prophetess: During her solitary fast at womanhood, she fell into an ecstasy, and at the call of the spirit went up to heaven by the path that leads to the opening of the sky; then she heard a voice and saw the figure of a man standing near the path, whose head was surrounded by a brilliant halo, and his breast was covered with squares. He said, "Look at me, my name is Oshauwauegeeghick, the Bright Blue Sky." Tylor says: "Recording her experiences afterwards in the rude picture writing of her race, she painted this glorious picture with the hieroglyphic horns of power, and the brilliant halo around his head."

The dreams of heaven arise generally from previous conceptions. The admirer of Jesus will be graciously and tenderly greeted by him in dreamland. His eyes beam with divine radiance, his countenance is all aglow with an expression so tender, compassionate and loving, that he becomes at once a realization of the loftiest ideal of the human mind, and greets the dreamer, "Welcome my child to the land elysium!"

The devout Mohammedan when serenely clasped in the arms of sleep, dreams of the typical heaven of his childhood. Allah is there, and Mohammed is his prophet. There he is greeted by Gabriel, whose divine lips first gave the Koran to Mohammed, or by Michael, the especial guardian of the Jews, or by Azrael, the Angel of Death, or by Israfil who will sound the trumpet at the resurrection. One of them conducts him over, perhaps, the bridge Al-Sirat, which is finer than a hair, sharper than a sword, and beset on either side by thorns, into a sensual heaven where all his senses are regaled with pleasures such as he had been impressed with during his earthly pilgrimage. His dreams are modeled in accordance with a well established belief, and their truth is fully realized by him as he is wafted along the azure pathway in the realms of sleeping fancy.

The devout Buddhist dreams of Buddha, of the entrancing grandeur of Mount Sumeru, the supposed center of the world. Having carried out the essence of Buddhistic morality—eschewing everything bad, performing everything good, and taming his own thoughts—in dreamland he is greeted with the approving smiles of Buddha, and inducted into Nirvana, and his soul is delivered from all pain and illusion. Ever remembering the last words of Buddha on earth, "Train the mind to pure thoughts and deeds; do good to all alike; keep the mind pure and tranquil; be steady, just and wise," his dreams carry him into an ineffable region of bliss where only those are allowed to enter, who have proved faithful to his teachings.

True to the grand law of nature which permeates every tribe and nation of earth the North American Indian dreams of the heaven of his choice. The Great Spirit is there. Rivers abounding in fish and murmuring a plaintive song as they flow, have been created for his especial use. Lakes, crystal clear, are surrounded with woodlands, in which he builds his cabin. Birds enliven him with their songs; the air is impregnated with the aroma of celestial flowers; the breezes that fan his brow are as sweet as the breath of an angel; there is his faithful dog and pony, and there an abundance of game. His dreamland excursions in the regions of bliss only carry him to the Indian's heaven. He sees nothing of Mohammed there; nothing of the benign countenance of Jesus, nothing of Buddha or Nirvana. His own conceptions of heaven are realized in his dreams, and he is made happy.

There was one John Williams who actually dreamed of the devil himself. One night after hearing a great deal said of his satanic majesty, he dreamed that he came to his bedside in the form of a gorilla and carried him away in his arms down a dark hole to hell. He thought one of his imps had a little boy in his arms, who was also taken down below. They were placed in a fiery furnace, and one can imagine his agony when he thought he had got there. He fell at the devil's feet, and cried to him for mercy, and at last he took pity on him and let him out. When he awoke he was wet with perspiration.

In accordance with the same law that exists to-day, dreams were evolved in ancient times. Anteros, the God who avenges slighted love; Janus, the ancient Italian deity, the sun-god; Juno, the Queen of heaven, and guardian deity of women; Jupiter, the supreme God of the Romans; Neptune, the god of the sea, and Vulcan the god of fire—they, at one time in the past were seen and recognized in dreamland. It is true that in all dreams wherein the mind surveys what it conceives to be heaven, there is a modicum of truth, a slight resemblance to the reality, and a belief in a future existence is more fully established.

Heaven or the spiritual realms impinges upon, or coalesces with, this material earth. It would indeed be difficult to tell the exact line (if it exist at all) where matter terminates and spirit begins to alone manifest itself. May not the very presence of the spiritual realms induce dreams more or less distinct? M. Maury had several interesting experiments tried upon himself illustrating the character of dreams. While asleep his lips were tickled and he dreamed that a pitch plaster was being torn from his face and lips, and when a pair of tweezers was made to vibrate near his ear, he dreamed of bells. Is it not probable that the close contact of the spiritual realms with this earth, often begets vague dreams with reference to its nature, locality, and scenery, more or less distorted of course with the preconceived impressions made upon the brain? Since, however, the advent of modern Spiritualism, the existence of a heaven surpassing in beauty and grandeur the loftiest imagination of poet and seer, has been fully established. There is a heaven that awaits the Esquimaux who is now surrounded by mountains of ice and desolate fields of snow, and who dreams of his future home where reindeer, whale and walrus abound, and where the sun never sets; a heaven that awaits the Peruvian who dreams of the celestial spheres where he has a home of tranquil luxury; in fact, there is a heaven for every careworn weary soul, who aspires to be good and do good, though it may not have a very close resemblance to scenes observed in dreamland, or to the future home of the spirit formed in accordance with preconceived opinions arising from the teachings of the mortals of earth.

"The Church of the New Spiritual Dispensation." This is the name of a new organization lately formed in Brooklyn. The following are the names of the charter members: Abram H. Dailly, D. M. Cole, Mrs. Mary A. Gridley, S. B. Nichols, Mrs. Sarah M. Otis, L. E. Waterman, F. Haslam, Mrs. Fannie P. Nichols, D. P. Dey, Mrs. R. D. Shore, Mrs. Sarah E. Waterman, W. H. Rynus, T. B. Stryker, Mrs. M. E. Stryker, Miss Gertrude F. Otis, Newton S. Otis. We are in receipt, through the kindness of that zealous worker, S. B. Nichols, of a neat pamphlet containing the Declaration, Articles of Association and By-Laws of the "Church." They show careful thought and will meet the views of thousands. We commend the work of these friends to all interested. Though we have no authority for so stating, yet we venture to say that those who may desire a copy of the pamphlet can obtain one by addressing S. B. Nichols, 357 Flatbush Avenue, Brooklyn, N. Y., enclosing two three-cent stamps.

Method of Doctoring in China.

In an interesting interview with two ladies (physicians), who have just returned from China, as published in the Denver *Republican*, we learn many things with reference to medical practice among the Chinese. It appears from the account given that they have no regular system. They pretend to discover all forms of disease by the pulse, of which they claim to distinguish thirty-two varieties. For instance, they claim that a certain kind of pulse indicates disease of the liver, and another kind affection of the heart, but they have no idea of the internal organs nor any knowledge of anatomy whatever. They have not the slightest conception where the spleen or smaller organs are, and of course their treatment is the merest quackery. The most ignorant man in the country can become a physician by hanging out a sign.

One of their greatest remedies is to pinch the patient violently. One often sees patients recovering from attacks, covered all over with purple marks, where they have been pinched until nearly dead with pain. Another very common treatment practiced is to cauterize. The ladies had seen bodies with their tender skin fearfully burned by the doctors in trying to cure them of fits. There is no system. Each physician gives his patient anything which his fancy may dictate. The medicine, strange to say, is changed to suit the patient, the doctors seeming to think that costly medicine must perform a cure, and the costlier it is the quicker the cure. The richer the patient is the more he has to pay for his medicines, and one can see even solutions of gold and silver given. In extreme cases there is one remedy resorted to which is simply horrible. Should the head of the house be dying and the doctors given up all other hope, they announce that the only thing which will save him is a piece of warm human flesh. When this announcement is made one of the daughters of the house is expected to offer herself as a sacrifice on the altar of ancestral reverence. The doctors cut out of her body a large piece of flesh, which the dying man eats. As a rule, the patient dies, and also the heroic daughter. The relatives thereupon erect a monument on her grave, inscribed with the story of her sacrifice.

The editor and his family spent the Fourth at Rockford, Illinois, the guests of old-time friends, Mr. and Mrs. N. C. Thompson. Rockford is one of the most beautiful places in Illinois, located on Rock River, ninety-two miles northwest of Chicago. It has a splendid water power improved and used to its fullest capacity and millions of dollars worth of agricultural implements, furniture and manufactured goods of various kinds are annually produced. It is the seat of much wealth, intelligence and enterprise and situated in the midst of a healthy farming district, is a most desirable place to live. Mr. Thompson is one of the leading manufacturers of farm machinery, and has been identified with the interests of the city for nearly twenty-five years. Though deeply engrossed in business he has found time to gather one of the finest private libraries in the State, and, what is more rare, to become familiar with nearly every book in the collection. Though an old fashioned Scotch Presbyterian he is well read in modern thought, and a skillful defender of his faith. With a talented, devoted wife, a family of highly educated children, a beautiful home on the banks of the Sinissippi (the Indian name of Rock River), and wealth to supply all material wants, it would seem he has about all that can be got out of life.

G. H. Walser, editor and proprietor of *The Liberal*, Liberal, Mo., and whom we believe to be a gentleman in every respect, was brutally assaulted Sunday, June 16th, in a church building in which he has an undivided property interest. Just before the text was given out he got up to announce an appointment for an afternoon lecture, and said: "I desire to say to the audience"—at that moment a preacher yelled out, "Sit down!" He was then seized by the cowardly ruffians and treated in a very rough manner, and they probably would have nearly killed him if his friends had not rushed to his rescue. Mr. Walser was afterwards arrested and tried, the jury failing to agree, four standing for acquittal and two for conviction. His persecutors will probably let him alone in the future.

A Big Brain.

James J. Madden, a gambler, who died lately at Leadville, Col., had the largest brain of any man in America. Dr. McDean, who attended the deceased during his illness, stated that he had a very remarkably-formed head. It was about the average size, with an immense frontal and lateral development. After death the doctor examined the head, and when the brain was removed and weighed, it brought down the scales to 62½ ounces. This is the heaviest brain ever found in America. Daniel Webster's brain weighed 53½ ounces, and Prof. Agassiz's 52¼ ounces.

Mr. John C. Bundy lectured for the Second Society of this city last Sunday evening in the absence of Mrs. Bullene. He was assisted by Mrs. Ophelia T. Shepard, who gave a beautiful invocation, and by Mrs. S. J. Dickson who kindly led the music. Dr. S. J. Dickson read with fine effect one of Lizzie Doten's poems. On Sunday, the 18th, Mrs. Bullene will resume her engagement with the Society speaking morning and evening. The morning will be devoted to a memorial service for Mr. McFarran as previously announced.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column, are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Jesse Shepard's musical séances created considerable interest in Leadville, Col.

B. B. Steel, a medium, is now residing at 14 Walnut Street, and can be consulted from 9 A. M. to 1 P. M.

Hudson Tuttle is very slowly regaining health and will be able to fill his appointment at Cassadaga Lake Camp Meeting.

Dr. J. K. Bailey spoke during the month of June at Akron, Ohio, Spartansburg, Titusville and Erie, Pa.; and at Atlantic, Pa., July 1st and 2nd. His local address is still at Milan, Ohio.

Mr. George White of Washington, D. C., spent several days in the city last week on his way to Wisconsin, where he is to spend his vacation with his son. Brother White though eighty-five years old is apparently good for many years yet.

Geo. H. Brooks, the medium and lecturer, will spend the summer in Minnesota and Northern Iowa. Societies along the line of the Chicago, Milwaukee and St. Paul R. R., desiring his services, can address him in care of this office until further notice.

Mr. W. Z. Hatcher, conductor of the Lyceum at Cleveland, Ohio, has just recovered from a very severe illness. A correspondent writes: "He gladdened the eyes of the children and officers of the Lyceum by once more being able to preside over the Lyceum on the last session, prior to the summer vacation, which extends to Sept. 1st."

Mr. and Mrs. Leonard Howard of St. Charles, have been sorely afflicted with dangerous sickness and death in their family, but are now free from the scourge. Mrs. Howard is known to many of our readers as one of the finest mediums in the State and as the mother of Mrs. O. A. Bishop of this city, whose medial gifts we have often commended.

A basket picnic under the auspices of the Chicago Progressive Lyceum, will be held on Thursday, July 20th, at Washington Heights. Good music for dancing. Round trip tickets, adults, 60 cents; children, 25 cents. Train leaves Union Depot on Canal Street, at 8:40 A. M.; depot, Ashland Avenue and Kinzie St., 8:50; Western Avenue, 9:00. Return train leaves Washington Heights at 7:00 P. M. This will furnish an excellent opportunity for rural enjoyment, as the scenery at Washington Heights is very beautiful. The 60 cents' fare is indeed cheap, paying for a ride of 32 miles, and defraying also, the expense of music. We hope the picnic will prove a grand success.

Prof. A. D. Hager of this city, Secretary of the Historical Society and formerly State Geologist of Vermont and later of Missouri, is developing a phenomenal marble quarry a few miles from St. Genevieve, Missouri. We have seen nearly a dozen pieces of different colored specimens from the quarry, some of them surpassing in beauty and rarity anything elsewhere to be found in the country. Like Prof. Denton, Mr. Hager is a zealous Spiritualist and we hope both may reap wealth from their knowledge, as they are sure to benefit humanity with it.

IS IT SPIRIT PHOTOGRAPHY?—Mr. John Phin, a microscopist of 25 years' experience, testified before the Whittaker Court Martial sitting in New York last year, that photography would show on the plate, "things that neither the eye nor the microscope could discover on it and that it was apt to disclose things that had no actual existence." This statement, under oath, before a prominent court, was an unexpected endorsement of what has long been claimed by many Spiritualists and some photographers as evidence of spirit photography and spirit presence.

The chamber in which were laid out the remains of Garibaldi was filled with flowers, but otherwise presented an appearance of great simplicity. His body rested on a narrow iron bed, with the head propped up with pillows, and faced a window that looked seaward. There was about the face an expression of calmness, but the hands were those of a mere skeleton. On the wall above his head hung a portrait of his mother, an aged woman wrapped in a crimson shawl, with a countenance at once sweet and noble.

Trafficking in the Malefactor's Body.

Mrs. Frances M. Scoville, sister of Charles Guiteau, writes thus plaintively to Rev. Dr. Hicks:

"I have a mortgage of $500, now overdue, on my household goods, and I am negotiating with a clothing firm to buy Charles's hat, etc., for enough to meet the interest. Starvation and want stare me in the face unless I can realize something from his effects. The most important parts of his estate are the copyright of his book and the market value of his poor body. Nothing but dire necessity induces me to think of my brother's body as an article of traffic, but as it has already been desecrated I now offer what remains of his mutilated body to the highest bidder for cash. My feelings have already been shocked and lacerated beyond restoration. Now I desire to have you surrender to my legal representative in Washington my brother's remains, copyrights, and everything left by him."

Henry Slade Coming.

Henry Slade writes us that he will be at the Crawford House, South west corner of Adams Street and Wabash Avenue, Chicago, on Saturday morning, the 15th, ready to serve those who may wish to witness the phenomena occuring in his presence. Mr. Slade will no doubt attend the medium's meeting on Sunday afternoon at Martine's Hall, where those present will be able to make his acquaintance.

Current Items.

Mr. Darwin's will shows personal property of £146,000.

The original of "God Save the King" is a Latin hymn written for James II, and sung for the first time in 1688.

The convict labor in the Wisconsin penitentiary has been secured for five years, at a half dollar per head per day, by M. D. Wells & Co., Chicago.

Soap in a solution mixed with phenic acid when impregnated into timber is an excellent preservative against rot usually resulting from moisture.

Dr. Schliemann has found in the temples at Hissalik, where he is carrying on new excavations, copper nails of a very peculiar shape weighing from 1,000 to 1,150 grammes.

The Belgian Government is about to adopt pulverized meat for an army ration. One pound of the article is said to be equal in nutritive power to six pounds of fresh beef.

The *Northern Christian Advocate* remarks that the Methodist Church "South" may get rid of its objectionable suffix by calling itself the Methodist Episcopal Church Junior.

Herbert Spencer will sail for this country on the 15th of August. He will remain about three months, and will avoid public appearances. He will travel extensively in this country.

It is estimated that in the two years next ensuing it will take not less than $300,000,000 to satisfy the requirements of the regular pensioners and meet the demands of those still in arrears.

It is proposed to build a dike around the Zuyderzee, about 24½ miles in length and reaching 16 feet above the level of the sea. It will require from seven to ten years to complete it. The cost is estimated at $46,000,000.

Some progress is being made with the works for the Panama Canal. Excavations have been made at several places, but much sickness and mortality prevail among the laborers, especially those from Jamaica. The French have built hospitals.

A new contribution basket has been invented which rings a gong every time a button without an eye or a ten cent piece with one is dropped into it. The first Sunday it was tried in a country church it went off like a Gattling gun the whole round trip.

The Bermudas consist of about 300 isles, only 180 of which are recognized by government survey. Of the 12,000 acres of land in the largest islands, less than one-third is under cultivation, owing to the fact that most of the land is rocky or thinly covered with earth.

A curious petition has just been presented to the general assembly of the established church in Scotland. It seems that the Rev. John Campbell, minister at Iona, uses his church for strange and unusual purposes. At one time pigs were kept in it, at another cattle were housed the sacred precincts; while every winter, for some time past, it has been converted into a stockyard. On one occasion the church was so full of corn and straw that service had to be held outside. During the past six months the church has been closed altogether.

The Chicago *Tribune* says: "Confessions of a Medium" might be entitled "History of a Fool." The writer became a convert to Spiritualism, traveled as a professional medium, victimizing people all over the country, and was finally sold out by his partner, when he suddenly lost his faith in Spiritualism. He professes not to have put his name on the title-page because he did not wish to let his victims know how they had been imposed upon, but it is more likely that he remains anonymous to avoid prosecution for obtaining money under false pretenses. He omits to mention his share of profits. There is nothing in the volume to make it even interesting reading."

Prof. Max Muller has announced a curious discovery of Sanscrit manuscript recently made in Japan by two of the Japanese pupils at Oxford. The work is the text of the celebrated "Diamond Knife," forming part of the Sacred Canon, or Bible, of the Buddhist, but hitherto known only through Thibetian and Mongolian translations, the original being supposed to be irrevocably lost. Owing to the early practice among the Chinese Buddhists of making pilgrimages to the holy places of their worship in India, and taking back with them Sanscrit manuscripts, Prof. Muller has always been of the opinion that a number of such precious relics must be existing in China. Such a discovery in Japan, however, was wholly unexpected.

Prof. Huxley has been expressing himself more decidedly than ever on the subject of medical education of women. At the distribution of prizes the other day to the students of the London School of Medicine for Women, he said: "The experiment has shown that there are hundreds of women who have the capacity and power to do the work of medical practitioners just as well as it has been done by the great majority of their brothers. Why, under these circumstances, they should not be allowed and encouraged to take up the profession, I cannot understand. It may interest you, as I happened for the past twelve months to be a member of the Medical Acts Commission, if I say a word or two as to the results so far as they affect you. I am obliged to speak guardedly, because it was only this morning that I signed the report of the committee, which has not yet been laid before her Majesty. But I think I may without impropriety go so far as to say that the commissioners were deeply impressed with the importance of the question of medical education for women. If the recommendations of that commission be carried out, whether there be one porthole or many for the admission to the Medical Register, the way will not be closed against women."

The results of the examination by the doctors of the brain, heart, etc., of Guitean are at last given to an indifferent world. The only question of interest was whether the brain would show such characteristics as to tend to explain the devilish deeds of the man—whether there would be such evidences of disease as to show that he was absolutely insane—and in that even few outside of the medical profession take much concern. The detailed report of the appearance of the brain, however, does not throw much light on the subject, at least as far as laymen are concerned, and it is more than probable that the doctors will dispute over it as bitterly as they usually do, beginning by challenging its accuracy. There are certain striking peculiarities noticed, but no marks of past or present disease to justify the assertion of insanity so loudly made during the trial and afterwards. The only conclusion drawn from the report is, that there may have been enough disorganization of the brain to justify Dr. Hammond's assertion that the man was insane, but was able to know right from wrong, and hence deserved hanging. As for the other parts of the body nothing was found in them deserving special notice.

Our Spiritual Exchanges.

In *Light for All* we find the following questions answered by a spirit:

Q. What is the best life to lead here on earth, so as to be happy and elevated in our spiritual nature?

A. Always do as you wish others to do to you, and you will be perfectly happy in this life and the life to come.

Q. How comes my pet dog to have the power of showing himself after death? May it not be the same law of attraction that peoples this life with ghostly forms?

A. The same power that permits man to return and show himself permits the dog. Every living thing has soul.

Q. What is that wonderful and mysterious power which some possess who are yet living in the fleshy tenement of the body of giving forth their second or double?

A. The person who sees another one's double—we call that psychometry. It is the clairvoyant or psychometric eye that sees it. No person was ever double, or two persons at the same time.

Q. Would it not be a superfluous waste and useless expenditure of power in the other life to endow the spirits with a gross body, like unto our earthly bodies?

A. Yes, I think it would.

The Herald of Progress gives an interesting example of apparent speech among fowls: "As Lieutenant-Colonel Sonzel and some correspondents still keep the subject of animals and their doings to the fore, I send the following: "Some years ago I saw two young cockerels fighting in an out-of-the-way corner of a large poultry-yard. A hen, probably the anxious mother of one of the young heroes, came up, and, by voice and action, did her best to put an end to the encounter, but without success. She then went away, and presently returned, bringing with her a fine cock. The new comer made straight for the combatants, who were again hard at it, administered a few vigorous pecks, and walked off with his loving spouse, leaving the youngsters very crestfallen and as peaceable as Quakers. The cock's appearance on the scene was not accidental, the hen having gone to the other side of the yard, about thirty yards off, to find him, and having come back beside him, almost arm-in-arm with him [!] This, coupled with the fact that, on his arrival, he seemed to know exactly what to do, seems to point to some fairly well-developed means of communication between fowls, though, unfortunately, I either could not see or did not notice, what actually took place at the meeting. The incident itself is ludicrously human, and is, in fact, an Æsop's fable in real life for little boys just out-growing the nursery."

Speaking of spirit identity M. A. (Oxon) in *Light* says: "When we come to the agencies at work we are met with a similar difficulty. Those of us who have devoted attention to the question of spirit-identity have felt that it is an extremely difficult thing to establish proof of it. One keenly analytical mind devoted for years to the analysis of evidence bearing on this point has, I know, arrived at a conclusion different from that expressed in my book, and has found no cause to accept the various cases adduced there as fully proven. My reply always has been that the evidence is good in kind, and that the presumption in favor of identity is strong. I have seen and acknowledged that the volunteered evidence, which is frequently all that we can get, is not of the value that evidence elicited under cross-examination would be. And though I have found such evidence myself, and have repeatedly elicited such evidence by questioning which left on my mind a conviction of honesty and integrity of purpose, and of perfect straightforwardness of statement, I am compelled to admit that such experience is exceptional. It is too frequently the case that when volunteered evidence is exhausted; the period of contradiction and prevarication sets in, and no satisfaction is to be had. This, again, is by no means universal; but most careful investigators who have really tested the pretensions of spirits beyond their own volunteered evidence will have come across this difficulty."

The *Medium and Daybreak* indulges in some speculation in reference to prayer: "Some think that prayer is the piling up of many grand phrases in familiar adulation of the Deity. No. These are only intellectual, lingual, rhetorical, idolatrous exercises, not spiritual. There is no prayer in all that grandiloquent noise. The writer never had the wet blanket so effectually wrapped around his spirit as when on one occasion he was about to lecture on Spiritualism, and the chairman by way of "prayer" read from a newspaper a florid harangue to the Almighty, as if he had been describing the lots at a public auction. We never experienced a worse influence at a séance than when this ordering of Deity about was going on. We could give many instances. The most distressing thing about it is that the spiritually developed person has his inner nature utterly outraged by the introspection of the performance; it is seen to be so hollow and unspiritual. These performances do a vast amount of harm in the spirit-circle; in addition to enabling unprincipled, designing persons to achieve positions of prominence, and assume a sanctity that does not belong to them, these noisy prayers use up the finer fluid, and introduce a lower spiritual plane."

Spiritualism in Ashtabula.

To the Editor of the Religio-Philosophical Journal:

Rev. Jacob H. Harter spoke to the Spiritualists of Ashtabula yesterday morning and evening in Smith's Opera House; he spoke very acceptably in his peculiar style. His audience in the morning was small but appreciative; and in the evening the house was quite well filled.

The President of this society having left town recently, on motion of Hon. Henry E. Parsons, Jay Cowdery was elected President, and Joseph Hulburt Vice President of the First Society of Progressive Spiritualists of Ashtabula. Mr. Cowdery gave notice at the close of the evening lecture, that in the near future he would invite all Spiritualists who have the courage of their conviction to meet at his office, for a more complete organization, saying he would not remain connected in an official capacity with a dead organization. It is not improbable that we may yet be so well organized as to sustain monthly if not weekly lectures. We hope to see a longer list of subscribers to the JOURNAL here, when we are in shape to discuss the matter of our literature. With as grand a man as H. E. Parsons to aid us financially, it is possible we may yet worship in our own house. Judge Parsons comes to the rescue always, and makes up any deficit, and usually places a ten-dollar bill in the hand of the speaker besides settling the hall rent. **

Ashtabula, Ohio, June 3, 1882.

Darwin's Belief in God.

In the course of a sermon on Darwin, Rev. Charles Voysey, of London, thus referred to Mr. Darwin's religious position: "But although science as a rule was the one topic of our correspondence, there were times when what I may call the religious side of his nature was amply unfolded. In 1862, when proceedings were instituted against me for heresy, he kindly and readily joined my Defense Committee, his honored name standing side by side with those of Dr. Jowett, Sir Charles Lyell, John Ruskin, Viscount Amberley, and the lamented Arthur Stanley, Dean of Westminister, among others of only less distinction. In 1871, when this society was first formed, under the name of the 'Voysey Establishment Fund,' Darwin again joined my cause and became a member of the General Committee, an act the more significant from a religious point of view, when I mention that Lord Amberley declined to join us on the express ground that we were too religious for him. Though my testimony may be only negative, I still think it is worth something, when I can say that in all these years Darwin never gave me the slightest reason to doubt that he was a genuine believer in God and that his sublime researches into nature had never made him regard the objects of his study in any other light than as the wonderful works of God."

DARWIN'S FATHER.—His father was Dr. R. W. Darwin, F. R. S., a physician of eminence, who, as his son used frequently to remark, had a wonderful power of diagnosing diseases, both bodily and mental, by the aid of the fewest possible number of questions, and his quickness of perception was such that he could even divine, in a remarkable manner, what was passing through his patients' minds. That, like his son, he was benevolently inclined, may be inferred from a little anecdote which we once heard Mr. Darwin tell of him while speaking of the curious kinds of pride which are sometimes shown by the poor. For the benefit of the district in which he lived, Dr. Darwin offered to dispense medicines gratis to any one who applied, and was not able to pay. He was surprised to find that very few of the sick poor availed themselves of his offer, and guessing that the reason must have been a dislike to becoming the recipients of charity, he devised a plan to neutralize this feeling. Whenever any poor persons applied for medical aid, he told them that he would supply the medicine, but that they must pay for the bottles. This little distinction made all the difference, and ever afterward the poor used to flock to the Doctor's house for relief as a matter of right. —*Nature.*

Blunders of the Old Masters.

Tintoret represented the "Israelites gathering manna," armed with guns. Cigoli painted the aged Simeon at the circumcision of Christ with a pair of spectacles on his nose, and Rubens committed the same error in his famous picture of "Mary Anointing the Feet of Christ." In a picture of "Christ Healing the Sick," by Verrio, the spectators are represented as wearing periwigs on their heads. Albert Durer painted the expulsion of Adam and Eve from the Garden of Eden by an angel in a flounced dress. The same artist, in a picture of "Peter Denying Christ," introduces a Roman soldier smoking a German pipe. A Flemish picture of the wise men worshiping the infant Christ has one of them depicted in a large white surplice, and in boots and spurs. In this incongruous dress he is represented in the act of presenting the child with a model of a Dutch man-of-war. An artist of the same school, in a painting of Abraham offering up his son Isaac, the patriarch, instead of using a knife as described in the Scriptures, is holding a blunderbuss to the head of Isaac. Bellini has pictured the Virgin and child in the act of listening to a violin; in another picture he has drawn King David playing a harp at the marriage of Christ with St. Catharine. In a French picture of the "Last Supper," the table is ornamented with tumblers filled with cigar-lighters. The crowning blunder is shown in a painting of the Garden of Eden, in which Adam and Eve are represented in all their primitive simplicity, while in the immediate background appears a hunter in a modern sporting suit in the act of shooting ducks with a gun.—*N. Y. Graphic.*

This is truly an age of wonders, and among them are talking by lightning, walking on air, riding on the wings of the wind, and transferring as it were, a whole orchestra over hundreds of miles of wire. These are no greater than the rapidity of travel on the railways, however, as the hurrying trains every day show. There are always new conveniences and improvements in the manner of travel which add greatly to the comfort of those who are journeying. One of the latest, though it has been in use some time, is the celebrated "North-Western" Dining Cars, run only by the CHICAGO & NORTH-WESTERN RAILWAY. These cars can be found on the Council Bluffs and Omaha and St. Paul and Minneapolis Lines of that very enterprising Company. In these cars any passenger on the train can get a good, "square" meal for 75 cents, everything that is to be had at the best first class hotels, and all without any rush and hurry, because the passenger eats as he rides. Verily, will wonders never cease?

TRIAL SUBSCRIBERS TAKE NOTICE.—If you like the JOURNAL and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

TWO FURNISHED COTTAGES, at Old Mission, Mich., to rent for the summer season. This place is situated on the Peninsula between the two arms of Traverse Bay, and is the pleasantest, healthiest summer resort in Northern Michigan. Twenty miles by daily boat from Traverse City. Address J. H. Tompkins, Grand Rapids, Mich.

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for $2.50.

A household need free.—Send address on postal for 100-page book. "The Liver, its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Biliousness, Headache, Constipation, Dyspepsia, Malaria, etc. Address, Dr. Sandford, 24 Duane St., New York.

The readers of the JOURNAL are aware that we seldom make editorial reference to an advertisement. Though weekly requested so to do we usually decline, (1) because our readers have the same opportunities of judging of the merits of an article advertised that we have; (2) our editorial influence is not for sale at any price; if given at all it is voluntary and for the benefit of our readers and not that of the advertiser. With this reminder we call the attention of the JOURNAL's intelligent constituency to the advertisement of Dr. Scott's Electric Brush. Some weeks since one of these brushes was sent us for trial. We have been in no haste to express an opinion, preferring first to submit it to thorough tests; this having been done to our satisfaction, we take pleasure in commending it to the public as worthy of confidence. We think it will as a rule do all that is claimed for it, and we have talked with some of our acquaintances who are enthusiastic as to its merits. It will not cure all the ills that afflict mankind. The ailing cannot expect to infringe the laws of nature and then look to the brush to save them from merited punishment, but to those who are really trying to get well or who from some temporary cause are suffering from any of the troubles for which the electric brush is recommended, we feel quite certain it will in a great majority of cases prove beneficial.

We are very sorry to learn that Miss Susie M. Johnson has been suffering from severe illness, but glad to know she is now gaining. We hope she will soon be restored to her usual good health. She is too good a worker to be spared.

The Spiritual Progressive Society, 904 Milwaukee Avenue, has adjourned for July, August and September.

Every person has two educations—one which he receives from others, and one, more important, which he gives himself.

The June number of *The Progressive Age*, published at Atlanta, Ga., has just come to hand, containing many articles of especial interest.

Several articles intended for this number have been necessarily crowded out. Independence Day is often followed by some confusion.

Business Notices.

Passed to Spirit-Life.

H. P. Brown, an old and respected citizen of Binghamton, N. Y., passed to spirit-life, June 15th, 1882, in his 61st year.

He was born January 24th, 1821, in the town of Scotland, Windham Co., Conn. He resided there till about thirty years of age and then moved to Wisconsin where he remained about two years and from thence to Binghamton, where he spent his remaining days. He has been a follower and believer in Spiritualism twenty-four years and as I have heard remarked by prominent business men of this city there was not a dishonest hair on his head. He was loved and respected by all. He will be missed very much as he was always ready to procure and entertain speakers for our meetings. He was an untiring worker for the advancement of Spiritualism. There was a large gathering of all denominations at the funeral. In the absence of Lyman C. Howe, who was wanted and personally acquainted with the family and Mr. Brown, W. W. Palmer officiated. He has lately broken loose from the shackles of Presbyterianism and calls himself a free thinker. He preaches the communion of spirits with mortals, but calls it the teaching of Christianity. J. O. TYLER.

Binghamton, N. Y.

Passed to the higher life Benjamin J. Elwood, aged 77 years.

He had been a Spiritualist from the first, and so lived and died. He resided many years in Florence, Will Co., Illinois, as a farmer, and about a year ago moved with his family to this city, 2809 Butterfield Street. He died on Sunday, June 25th; the funeral on Tuesday following, Judge Holbrook attending and making appropriate remarks. The remains were interred at Oakwood Cemetery.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritualist Camp Meeting Association will be held at Lake Pleasant from July 29th to Sept. 3rd, 1882.

MEDIUMS.

Edgar W. Emerson of Manchester, N. H., J. William Fletcher of Boston, Mass., and J. Frank Baxter of Chelsea, Mass., —three of the best public test-mediums in the country—will give tests from the speaker's platform after the lectures. Mr. Emerson from July 30th to August 12th, inclusive; Mr. Fletcher from the 13th to 23rd of August, inclusive, and Mr. Baxter or Mr. Fletcher from the 23rd to the close of the meeting. A large number of mediums will attend the meeting, and it will be possible, as last year, for persons to obtain a private sitting or gain admission to a circle at almost any hour in the day.

SPEAKERS.

Sunday, July 30th, W. J. Colville and Mrs. Sarah A. Byrnes, Boston, Mass.; Tuesday, August 1st, Mrs. Abby N. Burnham, Boston, Mass.; Wednesday, the 2nd, W. J. Colville; Thursday, the 3rd, Mrs. S. A. Byrnes; Friday, the 4th, Mrs. Abby N. Burnham; Saturday, the 5th, Mrs. N. J. Willis, Cambridgeport, Mass.; Sunday, the 6th, Prof. J. R. Buchanan, New York City, and Cephas B. Lynn, Sturgis, Mich.; Tuesday, the 8th, Dr. Geo. H. Geer, Detroit, Mich.; Wednesday, the 9th, Prof. J. R. Buchanan; Thursday, the 10th, Giles B. Stebbins, Detroit; Friday, the 11th, Cephas B. Lynn; Saturday, the 12th, Mrs. E. L. Saxon, Belvidere, N. J.; Sunday, the 13th, Mrs. R. Shepard-Lillie, Brooklyn, N. Y., and Prof. Henry Kiddle, New York City; Tuesday, the 15th, A. B. French, Clyde, Ohio; Wednesday, the 16th, Mrs. R. Shepard-Lillie; Thursday, the 17th, Prof. Henry Kiddle; Friday, the 18th, J. Wm. Fletcher, Boston; Saturday, the 19th, Mrs. N. J. T. Brigham, Elm Grove, Mass.; Sunday, the 20th, J. Wm. Fletcher, and Mrs. Helen L. Palmer, Portland, Maine; Tuesday, the 22nd, Dr. H. B. Storer, Boston; Wednesday, the 23rd, Mrs. Helen L. Palmer; Thursday, the 24th, J. Frank Baxter, Chelsea; Friday, the 25th, Ed. S. Wheeler, Philadelphia, Pa.; Saturday, the 26th, Mrs. Fannie Davis Smith, Brandon, Vt.; Sunday, the 27th, J. Frank Baxter and Ed. S. Wheeler. JOSEPH BEALS, President.

Greenfield, Mass.

The Niantic (Ct.) Camp Meeting.

The grounds will be open on and after June 12, 1882. The regular Camp Meeting will commence with public speaking on Sunday, July 12, 1882, and will continue until August 20th. The best speakers of the Spiritualist platform will be secured if possible, and every thing will be done to make the stay of campers pleasant and profitable. A pavilion will be erected at once, large enough to accommodate about one hundred couple. A balcony, seating about five hundred people, is also to be added to the pavilion. The pavilion will be two stories; the upper story will be divided into lodging rooms capable of accommodating about fifty persons. The Association will furnish the rooms and rent them by the day or week to the campers at a moderate price. Reduced rates will be obtained on all railroads as far as possible. D. R. LYMAN, Secretary.

Willimantic, Conn.

The People's Camp Meeting.

Will be held on the grounds of the Cassadaga Lake Free Association [illegible] July 29th to August 28th inclusive. The following are the speakers engaged: [illegible] Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. [illegible] Clara A. Field, Boston, Mass.; Prof. Bradford [illegible] N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio.

The famous [illegible] of Painesville, Ohio, will be in attendance. [illegible] of Cleveland, Ohio, will have charge of the Children's Department and organize a Progressive Lyceum.

Reduced rates on all railroads. Tickets good the entire season. [illegible] Tents and cottages can be secured on reasonable terms. Your name and address on postal with stamp will secure a Programme with full particulars by return mail.

A. S. COOK, President, Dunkirk, N. Y.
[illegible], Secretary, Fredonia, N. Y.

Spiritualist Camp Meeting at Lake George, N. Y.

From July 15th to August 20th, 1882.

No charge! Railroad all the way. Excursion rates via Saratoga Springs to camp ground.

Speakers for opening, July 16th: Prof. J. R. Buchanan of New York, and Mrs. Sarah A. Byrnes of Mass.

Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat-riding, fishing, drives and amusements on Mondays, Wednesdays and Fridays.

Speakers for each week, will be announced from the platform each Sunday.

Lots of different sizes will be sold during this Camp Meeting, 10 per cent. less regular price.

Lots for those bringing their own tents, free this season.

Tents can be rented on the grounds [illegible] furnished, per week, $3, furnished, $5 [illegible] season of 6 weeks, $10, furnished, $12.

Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including GENUINE SPIRIT MATERIALIZATIONS.

Board and lodging furnished on the grounds at reasonable rates. Also special arrangements have been made with the "Central House" at Lake George, at greatly reduced rates.

For information, address E. A. WHEELOCK, Secretary and General Superintendent.

Ballston Spa, N. Y.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada street, near Madison. Services at 10:45 A. M. and 7:45 P. M. Lecturer, Mrs. Emma F. Jay Bullene, trance speaker. At the morning service Mrs. Bullene, under spirit-control, will answer questions from the audience on subjects relating to the facts and philosophy of Spiritualism.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Meetings are held each Sunday at 7:30 P. M., at 904 Milwaukee Avenue. D. H. Brooks principal speaker.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

F. E. FARNSWORTH, Secretary.

Address Box 771 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St., near Broadway, every Sunday at half-past ten, A. M., and half-past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ P. M., sharp.

All Spiritual Papers sold at all our Meetings.

S. B. NICHOLS, President.

RATES OF ADVERTISING

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Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

A Woman.

BY J. H. BUTLER.

There's a great deal said, of what makes a man
But there is such a thing as a woman:
And now, let us see if we possibly can,
If there's anything half so good as a man.

There's many a man puts on airs like a lord
Because his forefathers have left him a fortune,
And you'd think if you only would take his own word,
That his vessel had need of no pilot aboard.

And then have you seen such a man grow poor?
Or a rooster bereft of his feathers?
With the feathers his lordship has fled thro' the door,
And he may be a sot, but the man he's no more.

Not so with a woman: I'll wager my head,
That her nature grows stronger, 'mid blasts of misfortune,
When sorrow comes fast, and glad plenty has fled,
You will find it is only her pride that is dead.

You talk of a man—just give woman your love:
When your friends have all fled from your presence,
You may wander afar, but wherever you rove,
She will cling to your side, like a comforting dove.

True manhood, I know is a wonderful thing,
And sometimes we find it arrayed in its glory;
But womanhood lies down deeper within,
And the deep sealed virtues are certain to win.

The heart of the world in her caverns lies deep;
And the fountains that flow are its pulsating veinlets,
And the gems of the ocean are rich where they sleep,
And the hardest hearts melt, when a woman doth weep.

One word to the women, who rising above
Past fashions and forms, find no vent for the love
That is burning within, to advance their own sex:
Just one thing at a time, (now don't be vext)
If you wish to succeed in this world or the next.

Los Angeles, Cal.

MYSTERIOUS DOINGS.

The Strange Things Going on in a Brooklyn Residence.

The boarding-house at No. 52 Willoughby street, Brooklyn, is one of a three-story, painted, brick row, on the south side, between Jay and Lawrence streets, a few doors only from the residence of Hugh McLaughlin, and is kept by Mr. and Mrs. William Swift, formerly of Boston, who leased it early in the present year. The back parlor was let to a lady from Chicago, but about two months ago she suddenly went away, and the room, with a bedroom adjoining it, was rented to a young married couple, who yet occupy it. The room is very prettily furnished and ornamented with bric-a-brac. The walls are adorned with paintings and engravings, while the windows and doorways are heavily curtained. The following stories are told concerning these rooms:

The couple had occupied the room only a few nights when the springs of a clock standing on the mantlepiece, and known to the trade as a carriage clock, began occasionally to vibrate with a sudden force, thereby transforming the ordinary tick into a sound likened to a prolonged mournful cry. This would occur while the occupants of the room were seated at the table, and sometimes it would break out in the middle of the night when they were asleep. This peculiar noise has continued at irregular intervals ever since. The clock continued to keep good time, and there did not seem, on inspection, to be anything the matter with it.

Recently there has appeared in the room several times a floating, vaporous body which assumes the shape of a huge foot-ball. It is of dark color, and is transparent. It will start from a corner of the ceiling, take a downward course, and float slowly across the parlor, through the curtained doorway of the bedroom and disappear under the bed. In one instance it was discerned by a pet dog lying in his mistress's lap. With a bound the dog was upon the floor barking at it loudly. Two of the occupants of the room were riveted to their chairs, while the effect upon the third, who was lying sick in the bed, is described as like that of a severe electric shock.

During the last few nights slight rappings have been heard. On Tuesday night the light was extinguished about 11 o'clock, and just as the couple had fallen asleep a loud pounding awakened them. The pounding ceased for a few seconds, only to be renewed in the shape of loud raps, which appeared to come from a small table by the fireplace. They sounded as though they were caused by a knuckle coming in contact with wood. The table is small, of common wood, and is covered with a cloth which would somewhat muffle the sound of a rap. The raps heard were sharp and could not have been produced by striking upon the cloth. A thorough investigation failed to elicit any cause for the mysterious rappings, which were kept up almost without cessation until the dawn of day. There was a rustling sound at intervals, as though something was moving through the air. The curtain trembled.

The occupants of the house believed that a natural cause will eventually be found for the annoyance, but it is added that there are peculiar circumstances surrounding the affair which are very distressing.—*New York Sun.*

Strange Power to Resist Fire.

Nathan Coker is of pure African lineage, black as ebony and of stalwart frame. He is now somewhere between 60 and 70 years of age, and has resided all his life in the lower part of Tuckahoe Neck, Md. He has no knowledge of books—can not even repeat the alphabet—but is much above mediocrity in point of general intelligence and good, hard, cornfield common sense as compared with his race. When quite young he conceived the idea of becoming fireproof, and before he was 25 he was a veritable fire-king. How he acquired the power to perform the feats of placing his hands and arms in a vessel of boiling water and keeping them there for ten minutes, licking a red-hot shovel, holding in his mouth molten lead, and even swallowing it, as well as many others more daring, without apparent injury, no one knows, nor has he ever revealed the secret. In fact, it is doubtful if he can himself explain the mystery; but he can and does handle bars of iron glowing with white heat, eat glowing charcoal made from hickory or oakwood, walk barefooted on a red-hot bar of iron, sixteen feet long, with perfect coolness and deliberation. These facts are attested by many respectable witnesses. He used to delight in frightening the ignorant and superstitious country people to whom he was unknown, whenever he could find a crowd gathered around the stove in a village or country store, by stalking in, opening the stove door and running his hand down in the fire and deliberately taking a live coal in his fingers and coolly place it in his pipe and walk off.

He was at one time on exhibition and his strange feats created considerable excitement, but owing to his dislike of notoriety and lack of education he retired from the stage. His power of resisting the effects of fire is singular, and has never, so far as I know, been explained, though he has been examined by a number of scientific men. Many of the colored people, and in fact not a few of the whites, who had been taught by the crude theologians of fifty years ago to believe in a personal devil with horns, tail and cloven foot, whose kingdom was the bottomless pit, and who occasionally treated his refractory subjects to doses of molten lead, firmly believed, and perhaps some of them still believe, that Nathan was a sort of a brevet devil himself.—*Wilmington News.*

Dr. Hendly writes: Will you or some of your numerous readers, furnish for publication a brief narrative of a person walking on the water. R. Dale Owen has recorded in some of his writings the circumstance of a somnambulist walking on the water of a lake, in the presence of reliable witnesses.

O. B. Ballou writes: Go on in the good cause, and weed out the frauds. Because the church tries to cover up its crimes and frauds, is no reason that we of the true philosophy, should do the same.

The Hull Exposure.

To the Editor of the Religio-Philosophical Journal:

A brief paragraph in the last number of your paper relative to the late Hull exposure, so-called, gives something of a wrong coloring to my views of that unfortunate affair. I will, with your permission, set them before your readers as I would wish them to be understood. Allow me, by way of preface, to state that having attended quite a number of séances wherein Mrs. Hull was the medium for manifestations, some at the residence of Mr. Hatch in Astoria, and others at the late residence of the Hulls in Brooklyn, I do not hesitate to affirm my conviction as then and now given that Mrs. Hull is one of our most divinely gifted mediums for the full form materialization; of course, with such of your readers as do not believe in materialization at all, this goes for nothing, and with non-Spiritualists of the A. J. Davis school, it goes for something a little worse than nothing, nevertheless it is to my mind a *truth*, which I am glad to be able to declare and stand to.

As to the exposure in question, after conversing with my esteemed friends Mr. and Mrs. Sammis who were present, and later, with the two ladies at whose residence the "exposure" occurred, I am free to say that in my judgment the evidences of *fraud* on that occasion, are beyond contradiction, and I doubtless so expressed myself to my friend Bronson Murray, who, although something of a skeptic, I believe to be an honorable gentleman, quite incapable of intentionally wronging any person, much less a lady. The fraud consisted in spirit personation, through the instrumentality of the medium, and certain artificial adjuncts, including mask and drapery. Far be it from me, however, to charge the Hulls with concocting this *fraud*. My belief in regard to Mrs. Hull is that she is by birth, instinct, education and social position, a lady altogether above it, and moreover, that almost from the moment of entering the cabinet, or whatever takes the place of it, she is so completely entranced by her spirit guides, as to be oblivious to everything that occurs until she is restored to a normal state, at the termination of the séance. The factotum manager of the Hull séances is Mr. Hull himself, and if he insisted upon a greater number of séances than the capabilities of his wife were equal to, it certainly was not the fault of the lady, but of her inconsiderate manager, and if he went still further, and assisted in what he knew to be "the counterfeit presentment of things holy, no language has yet been invented to precisely meet the case.

Whilst I confess that the evidences, as I have received them, tend to convict Mr. Hull of this nameless and unnamable offense, I cannot find it in my heart to stand as his accuser, and yet I am free to say that in my opinion deliberately formed of the Hull séances, he is the particular Hamlet that it would be far better to leave out of the play. It seems to be a law in connection with séances, that to attain the best results there must be an object on the part of the instruments employed, above the mere acquisition of money.

"Ye cannot serve God and mammon," is especially true of things approaching so nearly to the divine as the visible presentation of those who are no longer of this world, for

"Spirits are not finely touched,
But to fine issues."

But, Mr. Editor, there is one point of your remarks which would imply that I have undergone some change of sentiment in respect to spirit manifestation, especially in regard to the Hulls, that I have heretofore approached the subject as a partizan, rather than a seeker after the truth, lead where it will. If this has seemed to you to be so, I certainly regret it, for I have at all times tried to be just and fair in my investigations of phenomena concerning which the best informed amongst us really know, so little. That which of all things related to Spiritualism, I most deplore is, that so much of its force is wasted in controversies which seem to be interminable, and yet which should be capable of friendly reconciliation. Some of your correspondents hold opinions widely different from mine, and yet we do not find in this a cause of personal differences. I may instance, without giving offense, Mr. Murray and Mr. Jones of New York city, both gentlemen of fair judgment and unquestioned ability, but the circumstance that we widely differ—indeed never can see things alike, has never loosened the bonds of friendship between us, nor should this ever be the case with those of our faith. The one great truth of spirit communion here, and life continual as a divine heritage, should unite us in solid column against the whole world of scoffers, who are as far behind in spiritual things as is the Rev. Mr. Jasper in things natural and philosophical.

No, Mr. Editor, I beg of you not to ascribe to me any change of heart in respect to spirit mediums or manifestations. The former are vastly more "sinned against than sinning" and the latter are far more apt to be true than false. Don't you think if you were to subject yourself to the scrutiny of a real Chicago clairvoyant, he might find the least little atom of a speck in your editorial eye, at least when it is turned on us? NELSON CROSS.

New York, June 26th.

Out of respect to the personal character of Judge Cross, as we have it from our mutual friend, Mr. Bronson Murray, of New York, we publish his letter entire. Its matter is a waste of our space, in that the bulk of it has no reference to the point at issue. That point was contained in what Judge Cross terms very properly "a brief paragraph" in the JOURNAL of the 24th of June. It stated (1) that Judge Cross, after visiting and hearing from eye witnesses, had expressed the conviction that the Hulls were guilty of a fraud at the Dunham séance; (2) that he should have reached the same conclusion from the *published* evidence, and, in all such cases should approach the question in a judicial and not in a partisan spirit.

Now, since Judge Cross in the above letter admits all that "the brief paragraph" claimed, his reference to having attended other séances of Mrs. Hull and his conviction about them and about so-called "divinely gifted" parties, is simply a waste of our space tending to draw away the mind from the confessed fraud at the particular séance in question, which fraud was the only point raised.

Since Judge Cross confesses now in print, as he had before in private, that it was "beyond contradiction" a proven fraud, it matters little to the public whether one or both the Hulls plotted it, and Judge Cross had no right to raise the question in this letter. Evidently both Hulls participated in it and in its pecuniary profit. Let Judge Cross be worthy of his title and always plead to the issue before the court. He in common with some other good people and our Boston contemporary, deplores controversy and desires harmony. To those of this mind we have only to say that there must always be two parties to a controversy and if those who cry so loud and often for "harmony" will take to themselves the advice they so freely proffer and cease to be a party to controversy, there will be an end of it, and not before!

A Correction.

To the Editor of the Religio-Philosophical Journal:

I understand your paper to be especially an advocate of what you believe to be truth. A few weeks since Dr. E. W. Fish and myself held a public debate upon the question:

"*Resolved*, That the Bible is the word of God, and its teachings a benefit to mankind."

The doctor sustained the affirmative and I the negative. I saw the next day in the papers a most absurd and untruthful report of that meeting. It was so absurd as to excite the merriment of all who were present at the meeting. Instead of the resolution as above quoted, it stated the subject discussed was, "The Authenticity of the Bible and its Usefulness." It furthermore stated that the Christians outnumbered the Liberals and passed as an independent resolution the very resolution that we were discussing. The fact is there was no such vote taken. There was no vote taken which would indicate how many Christians were present. I am very glad to say that there are a few very respectable Christians who are regular attendants at our league. If our hall was only larger, I would wish that more would attend. Every seat is usually occupied, and Christians are as welcome as infidels. Our object is to know the truth, speak the truth, and to act the truth.

J. K. MAGIE,
Chicago, Ill. Pres. Chicago Liberal League.

John E. Webb writes: I am still much pleased with the JOURNAL.

Onset Bay Grove Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

July, the month for camp meetings is once more with us freighted with the regular quota of bud and blossom, sunshine and showers. The verdure covering our different camping grounds in the New England States, together with the vast improvements that have been made since the close of camp meetings last season, can but insure a marked step forward in the line of real enjoyment for the multitudes that will avail themselves of attending the several meetings, not only here at Onset, but at Lake Pleasant, Lake Sunapee, Niantic and at the new camp meeting in Vermont. The directors here at Onset are doing all in their power to provide for the comfort of the people that will be present. The list of speakers, as previously published in the JOURNAL, comprises more of the best talent upon the spiritual platform than we have ever been able to secure in any previous season for our camp meeting.

MEDIUMS.

Mr. J. Frank Baxter, of Chelsea, Mass., and Mr. Joseph D. Stiles, of Weymouth, Mass., two of the most prominent and reliable test mediums in the country, will give public tests from the platform; Mr. Baxter being present June 23rd and 25th, and Mr. Stiles from August 6th to 13th. Miss Jennie B. Hagan, the remarkable young Improvisatrice will improvise poems during the public exercises, upon subjects given by the audience.

MUSIC.

Mr. Chas. W. Sullivan, of Boston, assisted by a competent organist, will have charge of the singing during the entire meeting. Peabody's Orchestral Band of Haverhill, will furnish instrumental music for every advertised session of the association.

The following from the regular correspondent of the *Boston Sunday Globe* of the 25th June gives some idea of the present indications at this place:

"Everything demonstrates the most brilliant season here in the annals of the Onset Bay Grove Association. The demand for summer quarters is unprecedented; every cottage has been engaged, and not a few tents have been pitched in close proximity to the cottages for the requirements of many who are as yet to make their advent.

"The late great 'rush' here has truthfully illustrated the feasibility of being prepared, at a place like this, for an emergency of this nature; and again, the past week has been one of busy employments to many here. The building 'boom' has again commenced, and the incessant hammering of the builders is heard throughout the village of Onset once more, to the utter disgust of those who came here from their city homes to avoid the clamor which does not 'exist' here. Oh, no! Onset Bay and its locality never seemingly presented to the eyes a more lovely picture than at the present time.

"Nature, to be sure, is doing her share to make the place more attractive. No summer resort along the eastern coast of Massachusetts can begin to boast of the natural advantages that exist in comparison with Onset Bay. The historical old oaks and pines standing out, as it were, in bold relief upon the margin of the river bank, while here and there nestled in among the variegated foliage can be seen a cosey little summer home, which adds a charm to the scene from the water front. Your correspondent was by authority informed that the property here belonging to the association had greatly enhanced in its value in the past year. Cottage lots that were disposed of one year ago for the sum of $100 and $200, cannot be obtained to-day for double that amount. The association will expend here this season, over $7,000 in the erection of suitable structures, in constructing thoroughfares and beautifying the place in general."

The Prospect Park dining room, with a seating capacity for 200 persons, will be ready for use at the opening of the meeting.

The groves and parks are being put in the best possible order. New and large swings will also be placed in different parts of the grove. Yachts and pleasure boats under the care of experienced skippers are at all times ready for the accommodation of fishing and sailing parties. Dancing at the Pavilion in charge of Peabody's Orchestral Band, W. B. Cook, Prompter, four evenings of each week, and every afternoon when there is no advertised meeting at the auditorium.

The fishing fleet, consisting of about fifty sail, are meeting with the best of success, while private parties catch all they can make room for by home and friends.

The demand for cottages has exceeded by far any season since the grove was opened.

President Crockett and wife have taken rooms at a cottage on South Boulevard for the season. Major T. B. Griffith who so generously built the Medium Home on Pearl Avenue two years ago for the free use of worthy mediums, is building a circle room 20 by 25 feet on Pleasant Avenue, which will be free for spiritual thought and development.

W. W. CURRIER.

Old Pan Cottage, Onset Bay Grove, Mass., July 1st, 1882.

Be Fraternal.

To the Editor of the Religio-Philosophical Journal:

I am glad that your liberalism reaches beyond and outside of the recognized band of Spiritualists—glad you publish in the JOURNAL of June 17th, "A Methodist's Suggestions," prompted as they are by a spirit so kindly intelligent, gentle and fraternal. The suggestions are exceedingly good and wise. I read the portions of the letter you gave with a great deal of pleasure. There breathes throughout it much of the cultured and kind spirit of a better humanity. "Whatever touches humanity, touches me." How full indeed of the pathetic appeal of the famishing, for spiritual food, such as the better cultured spiritual literature, especially that which is found in the JOURNAL. It made me think of the "virgin cry" at midnight intimated in the New Testament: "Give us of your oil."

Yes, let us be liberal, benevolent and kind. It is the only way in which, if superiority exists with Spiritualists, they can show it, to render good for evil; to cease wounding the sensibilities of good people who may differ honestly with us in some or many things, and show them a more excellent way. If God is our father, so is he theirs, and doubtless thinks as well of them. Spiritualists while claiming to be in advance or superior, have made a mistake in speaking of supposed enemies so harshly, instead of aiming to kindly conduct them into the beautiful truths of our philosophy. Indeed this latter is the practice with the better cultured. I am sure, Bro. Bundy, this letter referred to is the open door by which to increase the usefulness and real practical good of the bright sunny columns of the JOURNAL.

W. D. REICHNER.

Letter from Dunedin, New Zealand.

To the Editor of the Religio-Philosophical Journal:

Mr. Denton drew large audiences here. He has left on a lecturing, fossil hunting, etc., tour through New Zealand. Orthodox bigots fulminated against him most frantically. A Rev. A. C. Gillies (lately arrived here) was disgustingly abusive and slanderous. He called Denton "a quack;" said he "had traveled 40 years in America and never heard of him." Does any one know the Reverend gentleman? We hear he hails from Canada. Any information would be thankfully received. Chas. Bright will remember him in Sydney. Denton is thought the ablest lecturer that has visited us. His practical knowledge of geology gave him a decided advantage. I am glad to hear of Chas. Bright's warm reception in America. He is thought much of here. It is now almost two years since he left us. We learn he has much improved. Denton who saw him in Sydney, N. S. W., said, "In matter and manner he is good."

Cannot Slade, Mrs. Ada Foye or some reliable medium—no other need apply, or they will be mercilessly exposed—visit us. The spiritualistic philosophy is understood; phenomena are wanted. Mediums should not barter their God given gifts, for "filthy lucre" altogether, but they must live. An honest medium would do well here, pecuniarily and otherwise. The field is more than ready.

JOSEPH BRAITHWAITE.

This inscription is from the monument erected to the memory of Bayard Taylor, at Longwood, Chester Co., Pa. It is an extract from one of his last poems:

"For life whose source not here began
Must fill the utmost sphere of man,
And, so expanding lifted be
Along the line of God's decree,
To find, in endless growth, all good—
In endless toil, beatitude."

The Ball Moving.

To the Editor of the Religio-Philosophical Journal:

I referred in a recent note to the RELIGIO-PHILOSOPHICAL JOURNAL, to the fact that spirits frequently make their unaided way into the families of church members and thus agitate the stagnant water. The following is an instance of this kind; it is worthy of record, occurring as it did to a practical and intelligent woman.

I happened to be conversing with a matter-of-fact Baptist lady in her home a few weeks ago, when the subject turned upon religion and the evidences of immortality. She did not seem to be familiar with the subject of spirit influence and control and appeared to be earnestly desirous of obtaining information. She told me that when she is about to drop off to sleep at night, frequently something like a strong man takes hold of her, and gives her an "awful shaking up," so much so that the bedstead and everything on it becomes agitated; her arms, she says, are flung around and she is made to "thump herself all over." "I wonder what can it be?" she asked. "I don't seem to have any power to stop it, but I don't feel afraid when it comes." I told her, it was probably an Indian spirit trying to get control, but that meeting no comprehensive response on her part, the work was difficult for him. The poor woman became much alarmed on hearing this, and she sat bolt up in her chair and with a face as pale as a sheet, she exclaimed: "An Indian spirit! Good Lord! I never did anything to an Indian. Why should he come to haunt me?" Of course I explained as well as I could. She also told me of having seen her "dead father" at her bed side on three occasions, on one of which her sister and child who occupied the same room also saw him. Her sister, she said, was much frightened and buried her head under the bed clothes, but that she having seen him twice before, was not at all alarmed, but spoke to him and asked him what he wanted. He replied by pointing in a certain direction. When she asked whether he wished her to do anything, he nodded affirmatively and again pointed that way, but she could not understand what he wanted. In two days afterwards, however, she received a letter stating that her brother had been taken dangerously ill and that her presence was required.

Of course I explained to her as well as the circumstances permitted, and assured her that if she yielded faithfully she might soon become a useful medium, and that when properly understood, mediumship does not conflict with natural religion, but, on the contrary, would assist her to gain a more perfect knowledge of herself and the laws by which she was surrounded. She seemed pleased, and I hope was profited.

Church members are more generally susceptible to new truth than their ministers or priests; the latter in many instances are almost invulnerable; they will not speak on the subject of Spiritualism even in private; they seem to fear that it is or may be true, and consequently that the "greatness" of "Diana of the Ephesians" is in imminent peril. Others will speak freely, but seem to regard themselves as possessing two distinct characters, the one professional and conservative, the other individual and progressive. The former character is for the church and pulpit, the latter for self and confidential friends. I knew a clergyman a year or two ago who, when we happened to meet on the street of a certain city, which we very frequently did, would stop and talk with me on the subject of Spiritualism; he would converse freely and seemed to heartily enjoy it, particularly when I gave him an item of my personal experience, and he acted as though he considered that the tests referred to were abundantly satisfactory. But, presto, change! he was altogether a different man in the pulpit on the Sundays following. But let us not judge unkindly; he had been educated for the profession of a minister; he had an interesting family dependent upon him and his yearly income of $1,200 or $1,500 derived from that source was a matter of serious consideration under the circumstances.

We can afford to be charitable; and yet it is a serious thing in view of eternity to occupy the position of a public teacher and garble or suppress the truth. I should not like to incur the responsibility of one who does so. The whole truth and nothing but the truth will stand the self-scrutiny of an awakened soul in that country where every hidden thing will be revealed. THOS. HARDING.

Sturgis, Mich.

Notes and Extracts.

A rational view of worship is an expression of the divine in man.

Sensitive people wish to be loved; vain people wish only to be preferred.

Are not flowers the stars of the earth, and are not stars the flowers of heaven?

The remembrance of a tender word will last long after you are in your grave.

We owe our escape from the enslaving and degrading power of superstition to the influence of the Spirit-world.

We do not expect to see the world peopled with angels yet; the time has not come, but there can be a growth towards angelhood.

It cannot be that life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and sink into but nothingness.

The present conception of Deity have followed the race through so many generations that it has become a part of themselves, and must be outgrown.

The world wants a more rational religion and less dogmas; more spirituality and less orthodoxy; they want information not blind belief; truth and not error.

In olden times, all the powers possessed by man were directed toward building up a God ideal; to-day we are building up men, preparing them for what ever may be in store for them, and we see no place for the atonement to creep in.

The dark ages were more dark and horrible, simply because the superstition of the people overshadowed everything, retarded intellectual growth, and prevented what religious light there was from burning, and waged cruel and bloody wars.

We are born for a higher destiny than earth. There is a realm where the rainbow never fades, where the stars will spread out before us like islands that slumber on the ocean, and where the beautiful beings that pass before us like shadows, will stay forever in our presence.

Spiritualism came in an hour of need, came as a blessing, a joy, a long felt want. It came to make us better men and better women, to open our eyes to see and realize that we build here, as our lives, our acts and deeds are in this life, so will our recompense be over there.

God in this world and God in the next world, according to Christianity, are different characters altogether; here he is represented as the embodiment of love and mercy, not desiring the death of even the vilest of sinners; but when you pass to the other side of life, love and mercy are no longer attributes of the divine character.

Amidst the inquisitorial tortures, the martyr fires and faggots, witch-burnings, crusades, chains, dungeons and gibbets of the middle ages, the reformatory forces were brought into play, which banished most of these engines of cruel bigotry from Europe, and ushered in a far nobler and purer civilization than the continent had ever before known.

Free thought, free speech and universal toleration, in science, philosophy, religion and morals, restraining only what by common consent offends against the general welfare, and enforcing only what by common consent is conceded to be promotive thereof, constitute necessary conditions for the permanency of an ideally excellent political and social order.

"Omro" in the *Olive Branch*, says: "It is manifest from the tenor of the foregoing argument, that things which man, in his haste and impatience calls evils, because to him they appear to be impediments, are in reality necessary antecedents or concomitants to progression, without which the ultimate so earnestly desired would be impossible of accomplishment."

Let us, if possible, banish all fear from the mind. Don't imagine there is some being—with or without a big B—in the infinite expanse who is not willing that every man and every woman should think for himself and for herself. Don't imagine there is any being who would give to his children the holy torch of reason and then damn them for following wherever the sacred light may lead. Can I commit a sin against God by thinking? If God did not intend that I should think, why did he create me a man—the very word man meaning a thinker?—*Ingersoll.*

We regard enlightened reason as the corner stone of the spiritual philosophy, and we might say enlightened reason is the foundation upon which the structure rests; limit the exercise of this faculty, and you narrow Spiritualism down to the confines of a creed, and you take from it all of its vital power, and the same effects as we see in Christianity will be produced, should there be an attempt to establish any one person as their central figure, and ask all believers to render homage to that person. The boast of Spiritualists has been, and is to-day, the unbounded liberty they enjoy in the matter of investigation; if they were to fix their affection upon some one central character, they would soon fall into the same habits they so much rejected in others. Having a way cleared, we consider it best for every one to follow out the dictations of their own better understanding, aided by what can be gathered from the spirit side of life, than to try and build up a kind of idolatrous worship of a man.—*T. Starr King, in Olive Branch.*

Hon. R. S. McCormick writes: I more than congratulate you on the development and progress of your excellent paper and hope for its wide dissemination by extensive circulation. I would not underestimate phenomena or materializations. I am even grateful for them, though they are the a, b, c of the spiritual philosophy; but we have to learn the alphabet before we can reach the higher branches. Multitudes of Spiritualists seem satisfied to remain in the very alphabet of the philosophy of Spiritualism, and some talk as though the phenomena of materialization was the very crowning glory of it. Ideas are things, and the development of mediumship to such perfection that the higher philosophy of Spiritualism can reach the world, is the great desideratum.

John F. Whitt writes: Spiritualism is taking hold here, quite a number of private circles and a number of mediums being developed. One little boy who cannot write himself, is influenced to write, and then he cannot read it. One young woman is likewise influenced.

Continued from Second Page.

Let the ideal be grand enough, and it ought to be esteemed a privilige "to scorn delights, and live laborious days," while striving to embody it in some concrete form. And, in the words of Dr. Hedge, we find an ideal suggested, which is grand enough to pique the courage of the most daring will. "A religion wide as the widest outlook of the modern mind; a religion free as human thought, concurrent with reason, co-ordinate with science; a religion in which the present predominates over the past, and the future over the present; in which judgment tops authority, and vision outruns tradition,—this," says this "old man eloquent," "is the instant demand of a liberal faith." It is a demand that might well make the pusillanimous forget themselves in an active and heroic disposition.

We do not publish the above as fully concurring in all that is advanced, but we do think there is much therein that can be pondered over with profit by our readers.—EDITOR JOURNAL.

Necessity for Honest Mediumship—Meeting in Philadelphia, etc.

To the Editor of the Religio-Philosophical Journal:

I am heartily glad to know that the JOURNAL continues firm in the position it has taken to sift fraud out of Spiritualism. My experience has been such of late years that were it not for the positive evidence realized at the home circle many years ago, I would now be tempted to abandon all efforts in search for truth in the line of present mediumship. My first reason would be the low standard to which American Spiritualism has been brought by the endeavor of many of its cranky adherents to bolster up fraudulent mediumship. Many claim to be spiritual mediums who are only fortune tellers, but for the sake of gain, and to evade the civil law, assume the name of medium. Others are developed to be mediums, but loving darkness rather than light, they draw to themselves spirits from the nether world who continue to drag them down till they reach their own level. On this plane they are soon inflated with pompous audacity and wage war on Christ, the Church, and all existing institutions which have for their aim the amelioration of human suffering and the elevation of mankind. Alas! shall we follow such leaders when already anarchy stares us in the face. There is but one road to the heaven of safety, that is to follow pure, white and holy Spiritualism as taught by those whose precious lives were sacrificed in the defense of the blessed truths they taught.

Another class of leaders in our cause are as brakes on the wheels of its divine progress, and in their blatant infidel utterings send a chill to the heart of the rightly cultured and spiritually minded man and woman. As explanatory to this end, permit me to quote from the Glasgow *Herald of Progress*, of May 26th. This paper is young in the cause, but a truly good paper. It says: "In the *Banner of Light* of May 6th, we observe a trance utterance by Mrs. A. H. Colby, which is characterized by the grossest and most wanton abandonment of all holy restraint, the climax of assertion is reached when she declares she has no respect for the divine she cannot throw off; has no need of God, and that Spiritualism came to demonstrate that man is infinite....She says, 'I have no need of a God, I have no more need of a demon. Why? Because it is all I can do to take care of myself.'" The editor says: "Worse follows, and we would not have quoted thus far, only we wish Spiritualists to comprehend the gravity of the situation, and to realize the wisdom of the stand we have taken."

Now, dear JOURNAL, is there not cause for awakening to a higher standard on our atheistically bedaubed platform? We have hosts of grand speakers in our ranks who are ever willing to work shoulder to shoulder with the apostles and prophets of all ages. May we feel it to be our duty to stand by these and no longer lend aid or sympathy to unprincipled mediumship, or truculent press. I feel like saying that we must do away with moral cowardice, and be ever ready to acknowledge a power infinitely above man, yet which is ever around and with him, and to whose divine and exalted sphere we may be drawn by holy aspiration and by living a life of exact moral duty. I pray, therefore, that the JOURNAL may keep straight forward in the path of duty, fearless as to the howls of the cranks and frauds, for there are tens of thousands of valiant men and women who have never bowed the knee to Baal; these will stand by true mediumship and a pure and spiritual press.

The spiritual camp meeting of the First Association will open at Neshaminy Falls Grove on July 15th, to continue for four weeks; every prospect is encouraging for a grand success. The tents, some fifty, are about all taken. Ample accomodation is furnished on the grounds for any transient visitors that may wish to visit the camp. Some new speakers are engaged. The Second Association, which meets in Thompson St. Church, have opened a Lyceum for the children. This act has brought the blush on the cheek of the members of the First Association, who talk also of opening their Lyceum after a ten year's vacation, at the opening of the lecture season in October.

JOHN A. HOOVER.

Philadelphia, Pa.

When Ladies are Attractive.

All ladies know their faces are more attractive when free from pimples. Parker's Ginger Tonic is popular among them, because it banishes impurities from the blood and skin and makes the face glow and the eye sparkle with health.

Console yourself, dear man and brother, whatever you may be sure of; be sure at least of this, that you are dreadfully like other people. Human nature has a much greater genius for sameness than for originality.

The fairest faces are sometimes marred by myriads of pimples, and markings of tetter or freckles, which are readily removed by a popular toilet dressing, known as Dr. C. W. Benson's Skin Cure. Even Scrofulous ulcers yield to it.

He who sneers at any living hope
Or aspirations of a human heart,
Is just so many stages less the God,
That universal and all-sided love.

BEWARE OF IMITATION. The delicate odor of Floriston Cologne is entirely novel. Signature of Hiscox & Co., New York.

"The Soul of Things; or Psychometric Researches and Discoveries," by Wm. and Elizabeth M. F. Denton. 3 vols. Price per vol., $1.50; postage 8 cents each. For sale at this office.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman Streets. City Ticket Office, 56 Clark Street, Sherman House.

Leave.		Arrive.
10:00 a m	Davenport and Peoria Express	6:00 p m
12:05 p m	Council Bluffs Fast Express	2:45 p m
12:05 p m	Kansas City, Leavenworth and Atchison Fast Express	[illegible]
11:00 a m	Minneapolis and St. Paul Fast Express	[illegible]
5:00 p m	Peru Accommodation	[illegible]
9:15 p m	Council Bluffs Night Express	[illegible]
9:15 p m	Minneapolis and St. Paul Night Exp.	[illegible]
[illegible]	Kansas City, Leavenworth and Atchison Night Express	[illegible]
11:30 p m	Special Theatre Train	[illegible]

* Daily. † Daily Except Sundays. ‡ Daily Except Saturdays. § Daily Except Mondays. a Thursdays and Saturdays only. b Sundays only. * Solid Through Train.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

	CENTS.
Banner of Light, Boston, weekly	8
Medium and Daybreak, London, Eng., weekly	8
Light for All, San Francisco, semi-monthly	10
Olive Branch, Utica, N. Y., monthly	10
The Shaker Manifesto, Shakers, N. Y., monthly	10
The Theosophist, Bombay, India, monthly	50
Psychological Review, London, monthly	35

Phenomena.

A Remarkable Account of the Appearance of Thomas Ostrahan to Robert Straker, Warning Him of His Death, and Several other Circumstances.

[Reprinted from the Philadelphian Magazine, published in London, England, 1787.]

The account which I have read, was printed in Philadelphia, and was sent by a young gentleman, from Barbadoes, to his friend in that city; and as near as I remember, is as follows:

DEAR SIR,—I have been hearing a very wonderful relation, which has greatly surprised and affected me.

Many persons do not believe that departed shades ever appear to their friends after death. Of this number I myself was lately one; but the following affecting narrative has so convinced me of what I formerly judged impossible, that I am no longer an heretic.

Thomas Ostrahan, and Robert Straker, two young men of the island, were sent to England for their education. While there, they contracted a great friendship for each other, and were almost always together. Soon after their return to this island, Thomas Ostrahan was taken sick and died. His friend, Robert Straker, attended his funeral and was deeply affected. After the obsequies were over, he retired into his chamber and sat musing upon the melancholy scene; but withal comforted himself with the hope that his friend was happy. As he sat thus meditating, he saw at a distance a pale glimmering light, which surrounded the most horrid form that ever he had beheld; as it drew near, he was able (notwithstanding the ghastly appearance of the spectre) plainly to discern the outlines of his friend, Tommy Ostrahan's, countenance; at sight of which he fainted away. When he recovered, he found the same horrible form still remaining in the chamber and sitting upon the bed. The spectre then broke silence, and said, "My dear Bobby, be not surprised at my appearing thus; I know not yet whether happiness or misery is my portion." At his speaking these words, Bobby Straker was so entirely delivered from his fear, that he approached and offered to take his friend by the hand, but he said, "No, no, my dear Bobby, I am not to be touched; but I am sent by God, to tell you to warn your father to take care of your brother (naming him). He is connected with a set of wicked companions, that will bring him to destruction, unless prevented; pray desire your father to interpose his authority to save him from ruin."

If I tell my father, says Bobby, he will not believe that I have seen you. "But, says the spirit, I can tell you some of your father's secret thoughts; when you was of such an age, your father purposed to disinherit your eldest brother, and to make you his heir; this he has never communicated to any one, and therefore it could be only known to God, who has sent me on purpose to warn you to tell your father, and by this he will know that God has sent me. You yourself will soon die, as will also such an one of our school-fellows. You will be drawn to church next Sunday, the cause of which you know not at present. While there you will hear parson Sayre, the minister, preach from such a text, and in his sermon he will use such and such expressions. You will hear one of your brother's wicked companions swear a profane oath, for which you will reprove him. Be sure you tell your father what I have said to you." At which he vanished away, leaving his friend in the utmost consternation. However, he said nothing to any one during the remainder of the week. On Sunday he was drawn to church to the funeral of a neighbor; while there he heard parson Sayre, the minister, preach from the same text, and use the same words, that the spirit told him he would; as he came out he heard the person of whom the spirit spake, swear a profane oath, for which he reproved him. This brought the whole affair fresh to his mind, as every thing had been exactly accomplished as the spirit had foretold.

When he returned home he seemed very melancholy, which his mother perceived and asked him the reason. Mother, said he, I think I shall die soon. What makes you think so, Bobby? I have seen my friend, Tommy Ostrahan, and he has told me so. Pooh! child, says she, it is only a dream. Well then, Mother, says he (a little angry at her unbelief) since you will have it to be a dream, let it be a dream.

When he went to bed he lay with this his brother, who soon fell asleep; but he lay awake, meditating upon the remarkable occurrences of the day; and indeed his mind was so agitated with what he had seen and heard, that he was unable to sleep.

As he lay thus ruminating, he thought he heard the noise of wings in the chamber, and looking up, beheld his friend Tommy Ostrahan standing by his bedside; but in so lovely a form as exceeded all the descriptions of poets or painters. He appeared tall and graceful, in all the bloom of youth and beauty, with a heavenly smiling countenance, with shining wings, surrounded with a glorious light, clothed in a long white garment, the skirts of which seemed to trail upon the floor.

He stood for some time to indulge the admiration of his earthly friend. At length the celestial messenger broke silence: "I am come, my dear Bobby, to let you know that I am now in a state of happiness; but pray why did not you tell your father what I told you respecting that unhappy youth, that now lies sleeping beside you? I told my mother, said Bobby, and she laughed at me, and told me it was only a dream, and that discouraged me from telling my father.- "But had you told your father, he would have believed you, said the spirit, for that secret which I told you, of his intention of disinheriting your eldest brother and making you his heir, when you was about nineteen years of age, he never communicated to any mortal, and indeed it would have been wrong for him to put his intention into execution, as your eldest brother is a deserving young man; and by this circumstance being told him he would have believed without hesitation; therefore fail not to tell him." But pray, says Bobby, give me leave to awake my brother, and speak to him yourself; a word from you will have greater weight with him than any thing my father can say. "No, says the spirit, do not, for if you should awake him, he may see me, as I am at present visible to mortal eyes; but that would oblige me to depart, and you would lose the benefit of my conversation. In the meantime be content with telling your father what I have told you, and warn him in the most earnest manner to endeavor to prevent the ruin of that youth who is upon the brink of destruction.

"My dear Bobby, you will soon die; be prepared and expect the stroke." I hope I am prepared, says Bobby. "Three hours before your death I will appear to you again." Such an one of our companions will soon follow." After this conversation he waved his hand, and said, "Farewell, my dear Bobby." To which the other answered, Farewell, my dear Tommy, if indeed I may now call you so.

The spirit walked very leisurely towards the window; his friend jumped out of bed and endeavored to tread upon the skirt of his robe, at which the heavenly visitant turned and benignly smiled; then going to the window, which was open, he expanded his shining wings and soared away.

The next morning Robert Straker told his father of every circumstance, who was greatly affected, and believed the account, and confessed that he had had such an intention of disinheriting his eldest son, and making Robert his heir, at the time the spirit had mentioned, but declared that he had never told any person of his design. I see, continued he, my dear Bobby, that I must soon lose you. I hope you will endeavor to prepare yourself for so great a change. I have endeavored to prepare myself, said he, by prayer, reading and meditation, for the awful event, and hope to be resigned.

That day he wrote out the account with his own hand, sealed it up and directed it to his father. The next day he was taken with a violent vomiting, which soon turned to the opposite disorder.

As he sat up in a chair in his room, very weak, all at once he cried out, "I come, my dear Tommy, I come." They asked him what was the matter? He answered, "I have seen my friend Tommy Ostrahan, and shall now die in three hours." The young woman whom he courted being brought into the room, he put his arms round her neck, and kissing her, mournfully exclaimed, "Farewell, my dear Molly, may heaven love you as I have done. Farewell my dear friends."

He then desired to be laid upon the bed, and for the last hour of his life he lay turned upon his face, and if any came near him he waved his hands to them not to disturb him; and in that humble posture resigned his life, with a gentle Oh! "Let me die the death of the righteous, and let my last end be like his!"

It was expected that the family would publish an account of this extraordinary affair, which is generally credited here; but as none has yet appeared in print, I take the liberty of sending you this, which I received from a person very intimate in Straker's family. By this I have opened a field for your entertaining and moralizing pen.

The above is the substance of the letter, and as near the words as I can remember, for I have not a copy by me, and I never saw but one printed copy in my life, which is in the possession of an old lady in Philadelphia, bound up with a number of other pamphlets.

The letter was sent to a young gentleman then at the college in Philadelphia, now a person of great distinction; his mother lent it to this lady; an acquaintance of her's coming in, she showed it to him; he desired to borrow it for half an hour; she not suspecting his design, lent it to him; he immediately copied it off and had it printed, without leave or license.

This wicked brother of Robert Straker's (for whose sake the spirit was chiefly sent) hearing in Barbadoes that this account was printed in Philadelphia, came over, chiefly, as is supposed, to buy up the pamphlets and destroy them, which he generally effected; but this lady refused to let him see her's without a promise of its being returned, which she obtained.

This man afterwards married in Philadelphia and lived there some years; but I never heard that any remarkable change took place in his life; he could not wholly deny the fact, but endeavored to laugh it off. He may be still living, for ought I know; he returned to Barbadoes in the beginning of the American war; and since peace took place his wife came to Philadelphia, upon a visit to her mother.

I have a friend in Philadelphia, a very sensible man, but who is naturally inclined to disbelieve these supernatural appearances; he has more than once spoken of this affair; he lived in the island of Barbadoes at the time; was at the funerals of both these young men; was well acquainted in Straker's family, and received much the same account himself, from Straker's housekeeper, as is given above; and he assures me that the evidence was so strong, striking and circumstantial, that he could not dispute it, and that it was universally reported and believed in the island. He also informed me of some other circumstances; as that young Ostrahan and Straker were intimate in their childhood, and went to school together, and were remarkably fond of each other; that Ostrahan's father, being low in the world compared with Mr. Straker, thought he could not afford to send his son to England for education; but as Bobby Straker had so great a regard for Tommy Ostrahan, who was not willing to go without him, Mr. Straker offered, that if Mr. Ostrahan (with whom he was very intimate) would let his son go with Bobby, he would be at the expense of his education.

Accordingly they came together to England, and lived in such intimacy, that they seldom kept any company, but with each other; and by that means were preserved from being infected with the vices that too much prevail in the places of public education. After their return, their intimacy continued; and they were both remarkably serious and pious young men.

Mr. Straker's eldest son (whom he had thoughts of disinheriting in favor of Bobby, who was his darling) was a deserving young man, but had offended his father by marrying without his consent in England, as my friend informed me; which was the reason of his intention; but which he never hinted to any one.

Since I have been in England, I have been informed that Mr. Straker came over here after the death of his son, for his health, being exceedingly affected with his loss. I am told that he gave an account in writing to a lady here, but which I have not seen, and which, it is supposed, she would not choose to give up to be published. That account is doubtless a copy of that which the young man drew up, and must be more correct than this.

I am told, that instead of three hours, that account has it, "five minutes before your death, I will appear to you again;" and that accordingly just before the young man departed, he said, "There is my friend, Tommy Ostrahan." Upon which his father, who sat by him, took out his watch, and held it, and he expired exactly at the time.

Another circumstance, as I am told, in that account, which is omitted in this, is that when the spirit walked on the floor, he seemed to kick the long robe before him with his feet, which plainly appeared to Bobby Straker, as he was leaving him.

I have been also informed, that in the Barbadoes newspaper printed at that time, there was an account of young Straker's death and a copy of verses upon the same; in which it was mentioned, that he was so highly favored as to have an heavenly messenger sent to warn him of his fate, to summon him away, and to attend him in his departing moments.

Upon the whole, this is such a well attested and circumstantial account, as has convinced some already, and probably will, many more, that the soul exists after the body dies, and is capable of happiness, or misery, in a degree; that it is possible for spirits, with God's permission, to appear to, and discourse with the living; that they are sometimes employed by their Creator on important business; that God sometimes gives awful warnings to sinners to repent, and yet they take no effect upon those to whom they seem immediately sent; that those that are departed have a great concern for the living; that they do not always immediately know their doom; and consequently, that many changes, both with respect to knowledge and enjoyment, take place after this life; that vice is dangerous and destructive; and that virtue tends to happiness.

N. B. Since writing the above, I have obtained copies of two letters, wrote by the gentleman in Barbadoes, to his friends in Philadelphia; one being the very letter from which the account was printed; and the other a particular vindication of himself from the charge of credulity, etc. Both which the public may be favored with, if it be desired.

Science and Art.

The number of the known members of the small planets is now 225. Palissa, of Vienna, discovered the last one on April 19.

At the end of the first year Dr. Sozinsky says that on an average a child should be thirty inches high and should weigh twenty-five pounds.

In a recent communication, Mr. Helmeth Duberg, of Berlin, presents a new theory of the moon, and argues the possibility of its being inhabitated on the further side.

MM. Gréhant and Quinquand have determined by a series of interesting experiments that the total weight of blood in the system of a live mammal is between one-twelfth and one-thirteenth of the body weight.

RUSSIAN PETROLEUM PIPE LINE.—The petroleum pipe constructed from the Couban oil territory over the Caucasus Mountains to Novorosziak Harbor, on the Black Sea coast, was opened May 27. It is 105 miles long, with a daily capacity to deliver 30,000 puds (about 1,000,000 lbs.) of petroleum.

In an elaborate report on the quicksilver trade of the world, Consul-General Vogeler, of Frankfort-on-the-Main, says that of late years California has supplied more than half of the quicksilver consumed in the world. Only two countries of Europe produce quicksilver in sufficient quantities to deserve mention in a commercial report—Spain and Austria.

The San Francisco *Call* says that Dr. J. H. Glenn, whose wheat farm of 75,000 acres covers most of the arable land of Colusa county, California, is obliged to keep a company of forty riflemen to guard his grain from the depredations of wild geese. The men, mounted and armed with Henry rifles, patrol the farm during the day and on all moonlight nights.

The greatest equatorial refracting telescope at present in existence is now *en route* from Dublin to its final destination—the great Vienna observatory. This telescope, says the *British Journal of Photography*, the *magnus opus* of our esteemed contributor, Mr. Howard Grubb, adds another laurel to the scientific workers of Ireland, who hitherto unrivalled in reflectors, are now equally foremost in refractors.

In an anthropological paper M. Sabatier endeavors to prove, by the different names used by the ancients to designate the people of Africa, that there existed a close analogy between Sanskrit, Greek, and the Berber dialect. The names of the leading African tribes he derives either from the occupation they mainly pursued or from the physical nature of the particular region they inhabited.

Milk when heated in closed vessels to a temperature of 75 degrees Centigrade remains sweet for ninety-six hours. If the vessel is opened sourness occurs after forty-eight hours. If the milk is heated in the open air it remains sweet only twenty-four hours. A temperature of between 50 and 60 degrees does not alter the taste of milk, and if it be curdled at this temperature the curd is flocculent.

The Albert Medal of the Society of Arts, instituted in 1862, and awarded annually for "distinguished merit for promoting arts, manufactures, or commerce," has been awarded for the present year to M. Pasteur for "his researches in connection with fermentation, the preservation of wines, and the propagation of zymotic diseases in silkworms and domestic animals, whereby the arts of wine-making, silk-production, and agriculture have been greatly benefited."

After a cruise of a few months in the South Pacific a French man-of-war was recently found to have specimens of living corals growing upon her hull. The interesting discovery has thrown some light on the question of the rapidity of growth of corals. The evidence tends to show that the vessel on passing a reef of the Gambier Islands, against which she rubbed, had picked up a young fungia, which adhered to the sheathing and grew to a diameter of nine inches and a weight of two and one-half pounds in nine weeks.

Unusual hail storms are reported from various parts of the South, the hail stones being of exceptionally large size. In one or two instances men have been killed by the pelting blocks of ice "as large as a man's fist." Still worse storms have been reported in Europe. The Sicilian *Gazette* tells of one which wrecked a village. When it was over it was found that eleven persons had lost their lives, their bodies being found disfigured beyond recognition; horses and cattle were killed, and many buildings so badly injured that they had to be torn down.

The Michigan State Association.

To the Editor of the Religio-Philosophical Journal:

It is known to many that Mr. Burdick, the President of the State Association of Spiritualists and Liberalists, some time ago resigned his position. The revised articles of Association contain no provision for filling vacancies. They provide that in case of the absence of the president from any meeting, one of the directors shall act in his stead, but do not say which one. This vacancy leaves the secretary the only responsible executive officer of the Association, as he is the rightful and legitimate medium of communication and correspondence. As such officer I shall be glad to receive communications bearing upon the organic work in the State, and on all matters of interest connected with the cause, from officers of societies and all other persons.

S. B. MCCRACKEN, Secretary.

Detroit, Mich., July 3, 1882.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

THE ARTS AND SCIENCES, LITERATURE — DEVOTED TO SPIRITUAL PHILOSOPHY — ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXII. CHICAGO, JULY 22, 1882. No. 21

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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Relation of Spiritualism to the Church of the Future.

An Address Delivered by Hon. J. B. Young, Before the Annual Meeting of the Iowa State Association of Unitarian and other Christian Churches, held at Algona.

We are in a period of transition. New views of truth attract attention. The public mind is agitated by a wonderful departure from old theological paths. Our age marks an extraordinary epoch in religious history. A crisis of unequalled magnitude and importance is now upon the churches. Old creeds fail to satisfy the intellectual and spiritual demand of the present hour. The opinion largely prevails and is rapidly gaining ground that the current theology is contrary to the constitution of nature and out of harmony with the character of God. Better views of the divine Being thrill the hearts of men with nobler impulses and higher hopes. Foolish fables and vague traditions no longer meet the wants of souls hungering for knowledge and thirsting for righteousness. The spirit of inquiry is leading her people out of Egyptian darkness, toward the Canaan of religious light and liberty. "Add to your faith, knowledge." This is the watchword of the present hour.

A knowledge of facts in the realms of external nature as sought and represented by scientists, communion between the worlds visible and invisible, as illustrated in the experience of Spiritualists, and enlightened reason consecrated by religious sentiment as exemplified in the Unitarian Association and by individual thinkers not connected with any religious society, constitute the three gigantic forces now marching against the embattled ranks of bigotry and superstition, and preparing the way for the triumphal entry and glorious reign of truth and goodness. Through the courtesy of the officers of the State Unitarian Association of Iowa, I have been invited to furnish at this annual meeting of that body, an article bearing upon the second of the three forces mentioned, the subject proposed being, "The Relation of Spiritualism to the Church of the Future." Not being connected with any religious organization, nor claiming to be in any sense a representative of the subject to be treated, the invitation was a surprise to me. I have never heretofore written an article or delivered an address on Spiritualism. It has been my pleasure to contend for free speech, fair play, and a just recognition of evidence and the laws of evidence, in the consideration of this and all other matters demanding investigation, however much they might seem to be at variance with old established systems of faith.

It matters little to me personally whether men call me an "Arian, Socinian, Universalist, Unitarian, Spiritualist or Infidel, so that I am untrammelled in the utterance of my convictions. No person or association of persons is in any degree responsible for the views which I present to-day. I do not claim to represent any particular body of believers.

This explanation of my position I deem it incumbent upon me to make in justice to the large, growing and intelligent class of persons whom I might be supposed to represent, in some measure, upon this occasion. To the name Spiritualism, in the public mind, much odium has been attached, partly just and partly unjust. Like all great spiritual movements which have preceded it, materialistic surroundings and a general decay of vital religious sentiment witnessed its birth. The current of its thought has been muddied by the earthly channels through which it flowed, and has borne upon its tide a mass of drift-wood, that might well puzzle a careless observer as to the real nature and true character of the stream. It found society fast passing under a cloud of materialism. The moss covered temples of ancient tradition, shaken by earthquakes of new thoughts were tottering to their fall. It came with a new influx of power from the Spirit-world. Strange and wonderful phenomena signalled its approach. New views of truth have been presented by its teachers. It has encountered opposition, ridicule and persecution from without, has been torn and rent by dissension within, has gathered within the sphere of its influence much of the "riff-raff" of society, has ofttimes been disgraced by the moral character of its advocates and fraudulent conduct of its professed mediums, and dishonored by follies wrongfully taught in its name, but, notwithstanding all these obstacles, it has progressed with such extraordinary rapidity and force, that the whole structure of society has been permeated by its influence and all our religious institutions have felt, in a measure, its wondrous power. In order to get a proper view of the relation of Spiritualism to the church of the future, let us glance for a moment at some former religious revolutions and their concomitants.

The great spiritual epochs of history present many points of striking resemblance. Old forms of faith are decaying. The vital fires of religion are smouldering beneath piles of ecclesiastical rubbish. Belief in a future state of existence is vague and shadowy at best, and is wholly rejected by large classes of men. A new influx of power from the realm of invisible forces startles the people with marvellous phenomena. New teachers arise to lead the people from the dreary desert of worn out ideas to beautiful and fertile fields of thought. Better views of truth are presented. "The light shines in darkness, but the darkness comprehends it not." The new doctrines meet at first ridicule and persecution, are afterward tolerated and finally accepted. When Jesus was teaching in Judea, the intervention of unseen influence was remarkably direct and powerful. Had this not been the case he would have found little or no access to the hearts of the people. Materialism, gross and sensual, had fastened upon the whole Roman empire, the Jewish provinces included. Immortality was scouted as a dream of visionary enthusiasts. Long before the coming of Jesus, Julius Cæsar, in presence of the Roman Senate opposed capital punishment on the ground that death was a release from trouble rather than a punishment for crime. Jesus was the prince of reformers. His teachings were extremely radical. His religion was pure and spiritual and found full expression in his peerless life. He soon met with keen ridicule and fierce opposition. "Is not this the carpenter's son?" was the sneering inquiry of proud Pharisees. When he rebuked evil spirits and drove them from their unfortunate victims, high priests declared that he cast out devils through Beelzebub the prince of devils. He was finally arrested upon false charges, hurried through a mock trial, surrendered to a mob, taken to Mount Calvary and crucified. His disciples were ridiculed and persecuted. Porphyry, writing about Christianity, calls it "that silly delusion." Pliny, the younger, in a letter to the Roman emperor, expressed himself in regard to the rapid spread of the new heresy as follows: "Nor has the contagion of this superstition siezed cities only, but the lesser towns also, and the districts of the open country. Nevertheless it seems to me that it may be restrained and corrected." Suetonius termed it "the new superstition," and Julian styled its adherents, "the mad Galileans." The early Christians were troubled in much the same manner that modern Spiritualists have been, by the intrusion of unworthy persons. Among them were "vain talkers and deceivers who subvert whole houses, teaching things they ought not."

In referring to some of these persons, Jude wrote: "For there are certain men crept in unawares, ungodly men, *turning the graces of our God into licentiousness.*" In a letter to the church at Corinth, Paul said, "It is reported commonly that there is fornication among you and such fornication as is not so much as named among the Gentiles. John, in a letter to the church at Pergamos, uses the following language: "Notwithstanding I have a few things against thee, because thou sufferest that woman Jezebel, who calleth herself a prophetess to teach and to seduce my servants to commit fornication." Mosheim in his history of the Church says, "The authors who have treated of the innocence and sanctity of the primitive Christians, have fallen into the error of supposing them to have been unspotted models of piety and virtue, and a gross error indeed it is, as the strongest testimonies too evidently prove.'"

When John Wesley commenced his remarkable career as a reformer, corruption ramified every department of the British government. The Church of England was a hollow mockery. Belief in a future life was dying in the hearts of men. Strange phenomena occurred clearly indicating a remarkable influx of spirit power. Mysterious rappings were heard in the house of Samuel Wesley, father of John Wesley, while Rector of Epworth, England, in 1716. To Emanuel Swedenborg, the celebrated Swedish seer, the Spirit-world seemed to be open daily, and I think candid minds familiar with his history generally concede this fact, while they may not admit the correctness of his apprehension of the ideas or thoughts which the communicating spirits wished to impart. Visions and trances and falling unconscious under some mysterious influence, were common occurrences during the early years of Methodism. Wesley and his co-adjutors also encountered ridicule and suffered persecution. Tyerman in his life of Wesley says: "The clergy expelled him from the churches, newspapers and magazines reviled him, ballad singers in the foulest language derided him; mobs assaulted him and more than one well nigh murdered him."

Among the primitive Methodists were gathered many of the worthless sort. It is said by Southey in his life of Wesley, that he was so much discouraged at one time in regard to the fruit of his labors, he gave vent to his feelings in the following words: "Might I not have expected a general increase of faith and love of righteousness, etc. But instead of this it brought forth enthusiasm, imaginary inspiration, ascribing to the allwise God all the wild, absurd and inconsistent dreams of a heated imagination. It brought forth pride. It brought forth prejudice, evil surmisings, censoriousness, etc."

So much of the scum of community floated into his societies that the probationary system was devised to make it easier for a church to protect itself against the admission of unworthy members. For a long time the name "Methodist" was more odious than the name Spiritualist ever has been. The Friends also suffered bitter persecution.

Major W—, of Illinois, told me that he could distinctly remember a few sentences uttered in prayer every Sabbath morning during his youth, by the pastor of a Congregational Church in Connecticut to which his parents belonged, and they were as follows: "Oh, Lord, hasten the time when the roving Methodist and the poor diminutive Quaker shall have passed away and thy gospel shall be preached in all its purity." The Methodist Church grew in numbers and strength so rapidly that it was tolerated at comparatively an early day in its history, and was afterwards recognized as one among the orthodox churches.

Spiritualism has been accompanied by phenomena of greater variety, and more demonstrative power than the world ever before witnessed. It has experienced difficulties and perplexities very similar to those suffered by all great spiritual movements of the past. Families have been divided, associations dismembered, strife engendered between neighbors and friends, and the progressive and conservative elements of community have been involved in a long and cruel war. Opposition fierce and relentless has met its propagandists and disciples on every hand. Reviled, slandered, persecuted, exposed to calumny in a thousand forms, dishonored in their own ranks by dissolute characters, disgraced by countless follies taught in the name of liberal theology, free religion and Spiritualism, they have withstood the shock with greater equanimity and firmness of purpose than ever characterized the average adherents of a new faith in any past age of the world.

Nothing in the history of mankind was more opportune than the advent of modern Spiritualism. At a time when the pillars of our faiths were crumbling under the assaults of science, when gross materialism was undermining the very foundation of hope, when magazines and newspapers were flooded with articles throwing doubt upon the doctrine of immortality, the world was startled by the announcement of mysterious rappings at Hydesville, N. Y. For a moment men stood still and harkened to voices from the world invisible. Hope revived in human breasts. Faith plumed her wings for a grander and loftier flight. "There is a future life" rolled out upon the languid air in tones sweeter than mortal ears ever heard before. All was calm. Breathless suspense ruled the hour. It was the serenity that precedes the storm.

The new voices were not in harmony with old theology. A flash of lightning from the heaven above revealed the ugly features of our faith. Thunders of wrath rolled forth from press and pulpit with tremendous energy. Rappings came thicker and faster and fresh displays of power were manifested on every hand. Mediums, teachers and adherents of the harmonial philosophy met storms of obloquy enough to appall the strongest hearts. Undismayed they stood, saying our house is built upon truth's eternal rock, we bid defiance to the angry billows of sectarian hate, religious bigotry and scientific intolerance. The ruler of the tempest is our defense. "What arm can measure strength with that arm that supports a universe of worlds? What mountain billows, but he can in a moment stay. He can hush the wild uproar of contending elements, he can smooth the ruffled brow of the darkened heavens; he can change the blustering winds into zephyrs soft as the balmy airs of Eden. All things are subservient to his will and minister to his pleasure."

Unterrified by the fast gathering cohorts of its enemies, Spiritualism rallied its forces upon every battle ground. To-day it moves on its pathway of conquest singing the songs of triumph.

> "Stormed at with shot and shell
> Boldly it moves and well,
> Conqueror over death and hell,
> It enters the gates of victory."

Before men can be persuaded that modern Spiritualism sustains any particular relation to the church of the future, they must be convinced that it is true, and you will excuse me for proceeding, after the manner of my profession, in the trial of the issue presented, by an examination of some witnesses, before making my argument. Let me introduce Mr. Longfellow, the prince of American poets:

> "Some men there are, I have known such, who think
> That the two worlds, the seen and the unseen—
> The world of matter and the world of spirit,
> Are like the hemispheres upon our maps
> And touch each other only at a point.
> But these two worlds are not divided thus,
> Save for the purpose of common speech.
> They form one globe, in which the parted seas
> All flow together, and are intermingled
> While the great continents remain distinct."
>
> * * * * * * * *
>
> "The spiritual world
> Lies all about us, and its avenues
> Are open to the unseen feet of phantoms
> That come and go, and we perceive them not
> Save by their influence, or when at times
> A most mysterious Providence permits them
> To manifest themselves to mortal eyes."

Mr. Cromwell F. Varley, an eminent scientist, a gentleman of recognized authority in questions relating to electricity and magnetism, in his evidence given before the Committee of London Dialectical Society, says: "I was a skeptic when these matters first came under my notice, about the year 1850. This was the time when table moving and table rapping were set down as the results of electrical force. I investigated that hypothesis and demonstrated that it was altogether unfounded. No electrical force could have been thus applied. No electricity could be evolved from the hands of uninsulated human beings capable of moving one thousandth part of the weight of the tables moved."

Mr. William Crookes, Editor of the *London Quarterly Journal of Science*, and of the *Chemical News*, and a member of the committee appointed by the London Dialectical Society for the purpose of investigating the alleged phenomena of Spiritualism, in his report says:

"The phenomena I am prepared to attest are so extraordinary and so directly opposed to the most firmly rooted articles of scientific belief (amongst others the ubiquity and invariable action of the law of gravitation) that even now on recalling the details of what I witnessed, there is an antagonism in my mind between reason, which pronounces it to be scientifically impossible, and the consciousness that my senses both of touch and sight, and these corroborated as they were by the senses of all who were present, are not lying witnesses when they testify against my preconceptions."

Professors Hare and Mapes, chemists of great distinction, commenced the investigation of spiritualistic phenomena for the avowed purpose of exposing Spiritualism, but soon became fully convinced of the reality of the phenomena and warmly espoused the cause.

Rev. E. H. Chapin, of the Universalist church, in a discourse entitled "The Voices of the Dead," testified as follows:

"Well then is it for us at times to listen to the voices of the dead. By so doing we are better fitted for life and death. From that audience we go purified and strengthened, into the varied discipline of our mortal state. We are willing to *stay*, knowing that the dead are so near us, and that our communion with them may be so intimate. We are willing to *go*, seeing that we shall not be wholly separated from those we leave behind."

How sweetly Mrs. Livermore sings the song of spirit communion:

> "List thee, father, 'twas last evening
> As I lay upon my bed,
> Thinking of my sainted mother,
> Whom they laid among the dead.
> Till my tears bedewed the pillow
> As though wet with dropping rain;
> 'Twas just then, as I lay weeping,
> That the beautiful angel came.
> And her voice was fraught with music
> As she called me by my name,
> And her robe seemed woven sunbeams,
> 'Twas so soft and clear and bright,
> And her fair high brow was circled
> By a diadem of light."

Rev. Theodore Parker, a Unitarian, in notes prepared for a sermon, wrote as follows, relating to Spiritualism:

"1. It has more *evidence for its wonders* than any historic form of religion hitherto.

"2. It is *thoroughly democratic*, with no heirarchy; but inspiration is open to all.

"3. It is no fixed fact—has no *punctum stans*, but is a *punctum fluens*.

"4. It admits all the truths of religion in all the world sects.

"Shall we know our friends again? For my own part I cannot doubt it, least of all when I drop a tear over their recent dust."

Rev. A. D. Mayo, another Unitarian minister in an article on "Transcendentalism and Spiritualism," among other vigorous statements used the following strong language:

"Spiritualism is a natural awakening of the American masses to the doctrine of the Immortal Life taught by Jesus." This movement is mightily shaking the American church. Woe to the sect or church that sets its face against it. We shall learn out of it what it means in the 19th century to believe in the immortality of the soul."

Bishop Simpson of the M. E. Church in a sermon delivered a few years ago gave utterance to his views and feelings upon this subject in a most beautiful and touching strain. A few of the words spoken are here presented:

"It seems to me that sometimes when my head is on the pillow there come whispers as of joy that drop into my heart—thoughts of the sublime and beautiful and glorious, as though some angel's wing passed over my brow, and some dear one sat by my pillow and communed with my heart to raise my affections to the other and better world. The invisible is not dark, it is glorious. Sometimes the veil becomes so thin it seems to me that I can almost *see* the bright forms through it, and my bending ear can almost hear the voices of those who are singing their melodious strains. Oh, there is music all around us, though the ear of man hear it not; there are glorious forms all about us, though in the busy scenes of life we recognize them not. The veil of the future will soon be lifted and the invisible shall appear."

William Lloyd Garrison, the great anti-slavery apostle bears this testimony:

"As the manifestations have spread from house to house, from city to city, from one part of the country to the other, across the Atlantic into Europe, till now the civilized world is compelled to acknowledge their reality, however diverse in accounting for them—as these manifestations continue to increase in variety and power, so that all suspicion of trick becomes simply absurd and preposterous; and as every attempt to find a solution of them in some physical theory relating to electricity, the odic force, clairvoyance and the like has thus far proved abortive—it becomes every intelligent mind to enter into an investigation of them with candor and fairness, as opportunity may offer and to bear such testimony in regard to them as the facts may warrant, no matter what ridicule it may excite on the part of the uninformed or skeptical. We have witnessed at various times many surprising manifestations, and our conviction is that they cannot be accounted for on any other theory than that of spiritual agency."

Victor Hugo, of France, the most illustrious literary character of this age, in whose honor on a recent birthday 300,000 of his fellow citizens passed in orderly procession before his residence, in a funeral address said, "Death is the greatest of liberties. Those who depart still remain near us—they are in a world of light, but they, as tender witnesses, hover about our world darkness. The dead are invisible, but they are not absent." His firm adhesion to the cause of Spiritualism is universally known among those at all acquainted with his history.

Harriet Beecher Stowe testifies:

"I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation; and that the truth and thrill of spirit, which we feel in them, may be owing to the overshadowing presence of the invisible." In giving expression to her clairaudient experiences she says:

> "Those blissful tones that sound to me
> Are not the tones I hear,
> But voices of the loved and lost
> Now greet my longing ear."

Margaret Fuller says:

"As to the power of holding intercourse with spirits emancipated from our present sphere, we see no reason why it should not exist or some reason why it should rarely be developed, but none why it should not sometimes. These spirits are, we all believe, existent somehow; and there seems to be no good reason why a person in spiritual nearness to them, whom such intercourse cannot agitate or engross, so that he cannot walk steadily in his present path, should not enjoy it when of use to him."

I would be glad to call other witnesses. We could summon Judge Edmunds, Gerrit Smith, Bayard Taylor, Gerald Massey, Lizzie Doten, A. J. Davis, Hudson Tuttle, Horace Greely, Abraham Lincoln, and a host of others, whose testimony upon this subject would ring with affirmations of spiritual phenomena and hearty endorsement of the harmonial philosophy. But this court has no time now to listen to further evidence. All the witnesses who have been examined or whose names have been mentioned belong to the present age.

We are not confined, however, to them for testimony. Spiritualism antedates all history. The wise, the great, the good of every age and people are its witnesses. The profoundest philosophers among men; the wisest statesmen that ever adorned the forum, the greatest heroes that ever met in fields of conflict, the ablest orators that ever stirred the human soul, the sweetest poets whose songs have thrilled the heart of the world; the strongest intellects that ever tabernacled in clay, have borne testimony to its essential truth.

Spiritualists and those of us who sympathize with them, can well afford to be calm and self-poised in such excellent company. If we go astray our companions would make a heaven of hell. If we err, it is in paths of joy, amid gardens of transcendent beauty, by fountains whose sweet sparkling waters refresh our weary souls. If we wander it is in fields of light, where hope builds her fairest mansions and love thrills our hearts with celestial music. Notwithstanding the overwhelming tide of evidence in support of Spiritualism how skeptical we are prone to be!

The spirits of departed friends come in sweet ministries of love, "to proclaim liberty to the captive." They come in day dreams and night visions, wooing us from paths of sin and folly and lifting us upward by a strange influence which thrills us, but finds no explanation in our materialistic philosophy. They come addressing us in audible voices and we marvel at the extraordinary freaks of the atmosphere in producing such intelligible sounds. They come moving large bodies, playing on musical instruments, and lifting us in the air and we wonder at the remarkable electrical phenomena. They come writing upon slates or upon paper sending friendly messages, and we turn aside and say: "It is a mystery, I don't understand it, but then I cannot believe that these phenomena are produced by spirits." Some men seem to be wholly incapable of weighing evidence of a life continuing after what we call death. No amount of evidence will satisfy. They cannot or they will not be convinced.

Continued on Eighth Page.

King versus Kiddle.

PROF. KIDDLE'S REJOINDER.

To the Editor of the Religio-Philosophical Journal:

The rejoinder which I send to the reply of Mrs. King to my comments on her severe denunciation of certain mediums and those "truth-loving investigators" whom she has thought fit to stigmatize as apologists of fraud, is not intended as an "onslaught," to use her language, so characteristic of the spirit of its author, as I have studied her through her controversial and other articles; nor is it designed to produce any such grave result as she seems to have apprehended when she gave you, Mr. Editor, a "commission to write her epitaph." I trust that all occasion for performing this solemn task is in the remote future; though, when she unqualifiedly charges me with "denouncing truth-loving investigators," I am almost tempted to pronounce the epitaphic phrase (not to put it in plain English), *Ci git* Mrs. Maria M. King. This and other personal reflections upon my character, however, I pass by unheeded, as of no consequence. My purpose in writing this article is to endeavor to make the issues involved in this unpleasant controversy, a little more clear, so that they may be discussed upon a logical, not a personal, basis.

Mrs. King says there are "prominent advocates" of the doctrine that "evil-disposed spirits have the power to interfere with mediums when and where they will." She says that one of these advocates has said: "The psychological power of evil spirits is superior to the good," which is true, as I think, under certain conditions. The mediums persecuted by Mrs. King and others, have unquestionably experienced its truth, and Mrs. King admits this in "The Principles of Nature;" though she contradicts these principles in her present position in regard to mediums, as I showed in my previous article; and she has most palpably failed to reconcile this conflict of opinions in her personal attack upon me. But, I would ask, has any "prominent advocate" asserted that, universally and unconditionally, "the psychological power of evil spirits is superior to that of the good?" I cannot think so. She also says: "Another has affirmed that, 'in hundreds of cases' infested victims have incurred the evil by simply seeking to escape from it." That is a very different—scarcely a cognate—proposition; of itself of little significance. Why does Mrs. King quote anonymously, giving us no opportunity to verify her citations? She must know that she, in this way, presents no argument in support of her position; and yet from these two anonymous fragments she draws the strange inference, or represents it as drawn by others, that "the evil spirits hold the balance of power on earth, and use their advantage on all occasions to accomplish their purposes." Mrs. King's opinions on this subject seem to me strangely at variance with the truth, and her authorities either apocryphal or incorrectly quoted.

To justify her reiterated condemnation of Mrs. Reynolds and Mrs. Hull, she refers to what she calls proofs of their moral guilt, in sublime indifference to the fact that every one of her allegations has been controverted by witnesses as reliable as any of those whom she styles "truth-loving investigators," *par excellence*. These so-called proofs refer to [1] the seeing of acts of fraud committed by the mediums and the capture of paraphernalia; [2] finding the paraphernalia on and with the mediums, when in the act of using them; and [3] confessions of fraud; and she says she does not care though these confessions were wrenched from the mouths of the guilty actors, and denied or excused—a sentiment worthy of Torquemada himself. No; she is determined to believe all that can be in any way produced against her sister mediums, though in her "Principles of Nature" she speaks of them as the helpless "victims of a perverted public taste."

"We are informed," she says, "that Mrs. Hull has confessed that she has deceived occasionally, because poor and needing money." I think this must be a mistake, or a misstatement, of those represented by the august "we." In a letter of Mrs. Hull to myself, she says: "There was nothing about me but my usual clothing when I went there (to the exposing scene in New York,) and nothing about me when I came back. I never had a mask in my possession in my life. I have never had a wig or false hair of any color or shade. I have never had anything in my house that could be used so far as I know. This I assure you as I hope for heaven, and upon my honor as a woman." Now, with my knowledge of Mrs. Hull, I have a great deal better reason to believe her statement than that of people whom I do not know, and especially when the testimony that I have seen is given by only two or three of the circle, and is in some important respects contradictory. I do not "denounce," censure, or impugn the motives of, the members of that circle, nor do I stigmatize them as untruthful or not respectable. It is easy for any of us to be mistaken, not only in what we see, but in what we infer from what is seen. The exulting shouts of triumph—the "hue and cry"—the busy exposition of the alleged captured spoils, by some, who were not present at the circle, but evidently rejoiced in the apparent confirmation of their hostile surmises, filled me with loathing and disgust; especially when it was sought to make a single incident the basis for a sweeping condemnation of all manifestations presented through this medium, and all who had in any way accepted them as genuine. I rejoice to find that Mrs. King withdraws herself from this undiscriminating class; for she says: "I will here state that I have never denied Mrs. Crindle [Reynolds] and Mrs. Hull were [are] mediums at all, or that they may on occasions have given genuine manifestations." But she strangely adds: "But it is an article of my creed that one capable of fraud or of being made an instrument to perpetrate fraud by any power, is totally unworthy to be trusted, and should never be sustained or patronized by any having the good of Spiritualism at heart." And this final sentence of exclusion and condemnation is pronounced by her, who says in the "Principles of Nature:" "These sensitives are exposed to the distracting influences of circles of investigators, and are not able to repel them by their own positiveness; neither have their controllers the power. It is a truth that should be proclaimed in justice to instruments of this character, who are before the public, and, it may be, disgraced in public estimation that the debasing influence of circles of the character referred to, has the tendency to create the disposition to fraud in the subject, which sometimes takes the form of simulated manifestations." O consistency, what a jewel thou art! These mediums are "not able to repel" these debasing influences; but, nevertheless, they are to be crushed absolutely and forever for the "good of Spiritualism." Is Spiritualism, then, some Moloch, on whose altar are to be sacrificed truth, justice, and benevolence? That is not my view of it; for, as Mrs. King seems to look up to it, it would most truly be "an illusion and a snare." Let us apply this principle to her own case as a medium. Is she never involuntarily the subject of "distracting influences?" Has she never been made the instrument of uttering error, or does she claim an infallible inspiration, like the seers and prophets of old? If liable to error, is she therefore "unworthy to be trusted," and should her books be placed in an *Index Expurgatorius*, or committed to the flames?

Again I say, Mrs. King is in error; I have neither denounced nor condemned any. It is true, I have, with others, strongly protested against the spirit of animosity displayed toward the mediums and all who said any thing in defence of the genuineness of their mediumship; which Mrs. King now admits. She is evidently sensitive to blame herself; and I fail to see, notwithstanding her explanations, how she can reconcile her utter condemnation of the "victims of circle influences" with the principles she has laid down. I really believe her own conscience will call her to an account some day, either in this life or the next, when she will be able to see things in their true relations, and not through the mists of prejudice or passion. This is what I meant when I referred to the "great accounting," which provoked her sneer at "Christian Spiritualism;" in relation to which, let me say that a little of that Christian experience which she says, in her confessions, she once had, when in the orthodox church, would have inclined her to that "more excellent way"—that charity which "suffereth long and is kind," without which, whether we "speak with the tongues of men or of angels, we are as sounding brass or a tinkling cymbal." But as I never belonged to any orthodox church, or made any confession of Christian faith, so-called, I may be speaking of what I imperfectly understand.

Mrs. King says: "I have never in any of my writings or sayings intimated that mediums should be held irresponsible for their sayings and doings as instruments of spirits, for I believe to the contrary." What! not irresponsible, when they are unable to repel these distracting influences? When the debasing influences of circles create the fraud? When "there is no predicting what a medium may do or say" under these debasing influences, which you say "are truly satanic?" When the "bent of the mind is so materially changed, that fraud becomes possible to one who before was incapable of it?" Such are Mrs. King's own words; and yet she says: "I deny that I make myself an apologist for fraud, or fraudulent mediums in this quotation." Have you not shown that mediums may be guilty of fraud not from the perversity of their own nature, but on account of the vile influence of circles? Can the mediums be held responsible for what they are "unable to repel,"—for what they are incapable of committing when exempt from this influence? What a vast difference there is between explaining a statement and explaining it away!

But let the reader remark this: "What sort of a character can that be who, believing in her liability to be overcome by conditions and made to practice fraud (if we may suppose such a case), will persist in thrusting herself before the public? Is such a character safe to be trusted at any time?" Note, after saying in "The Principles of Nature" that mediums are "made to practice fraud," she now says, parenthetically, "if we may suppose such a case?" Let us combine these propositions in the form of a syllogism:

1. Sensitives are exposed to the distracting influences of circles, and are unable to repel them;

2. Such persons are not safe to be trusted at any time;

3. *(Ergo)* Sensitives can never be trusted, and mediumship is universally to be condemned and avoided as unsafe.

This "closes the canon" of Spiritualism, as firmly as that of Orthodox inspiration; and the world is to be informed that sensitives must not be trusted, "sustained or patronized," because they are liable to become the instruments of fraud. Is there any exception to the universal law laid down in the "Principles of Nature," which admits of the existence of infallible mediumship?

Mrs. King says that, in my interpretation of one of her sentences, I am "wrong;" and she makes it very emphatic. Well, I never claimed any kind of infallibility; but let us, in passing, look at this matter. The sentence is: "It is but a sort of the insane practices and sayings of circle operators, as already referred to;" and after "circle operators," I inserted in brackets, to make the sense more clear, the words "not the mediums;" whereat Mrs. King says, "It does mean the mediums operating in circles." Throughout the passage, the influence of the circle, the investigators, etc., are persistently contrasted with the medium, who is described as the "subject" of these. Let the reader judge, after reading the passage carefully. Your English is not so obscure or equivocal as that, Mrs. King. You do yourself great injustice, I think in this interpretation of your inspired volume.

One more point, in this connection: Mrs. King remarks: "If the resources of the spirits are too meager to allow them to supply reliable subjects, through whom to demonstrate their truth, let us do without them." Now she has demonstrated in the "Principles," that the "controllers" of the mediums cannot repel the distracting influences of circles; hence we must give up all spirit manifestation and mediumship, and dismiss the spirits cavalierly, as triflers and good-for-nothings, taking refuge in the superior wisdom and lofty self-righteousness of our own philosophic souls.

I have reserved no space to controvert what Mrs. King says of the effect of seizing a materialized spirit. Facts—and very many of them—show that she is entirely "wrong," in her conclusions. Many mediums have been seriously injured by these ruffianly seizures—some indeed have nearly lost their lives. It is a strange position for any one to take who pretends to a scientific knowledge of Spiritualism.

Let me say, in closing, that, after Mrs. King's latest exposition of principles, it seems to me that her "Principles of Nature" is greatly in need of a supplement, in which the new views of the gifted author may be elucidated; and I sincerely trust that this will be completed before you, Mr. Editor, shall deem it necessary to "write her epitaph."

HENRY KIDDLE.

MRS. KING'S SUR-REJOINDER.

To the Editor of the Religio-Philosophical Journal:

As your readers are only interested in the principles involved in the discussion between Mr. Kiddle and myself, I shall endeavor in this my reply to his "rejoinder" to confine myself to these as much as possible. I answered this gentleman's first criticism, as I deemed, on its merits, taking up his points and discussing them from my own standpoint, stating what I believe to be truth in the matters at issue. Now I am challenged to go over the same ground and restate my opinions, etc., and vindicate myself from various charges which my critic pleases to make, as allegations of inconsistency in expressing opinions or stating propositions at variance with those contained in my published works, of making doubtful or incorrect quotations, charges of uncharitableness, of exhibiting an inquisitorial spirit, "worthy of Torquemada himself," of trying to "explain away" my own statements, of actually equivocating (if language means any thing) in interpreting a passage from my own writings. Now, I respectfully decline going over all the ground already sufficiently discussed, but must notice some points at the risk of repetition.

In the first place, I notice what amounts to a direct misrepresentation of my published sentiments. Mr. Kiddle says: "The mediums persecuted by Mrs. King and others have experienced the truth, that the psychological power of evil spirits is superior to that of the good," and Mrs. King admits this in 'The Principles of Nature,' though she contradicts these principles in her present position in regard to mediums." In vol. III., "Principles of Nature, p. 41-2, occurs this: "The following truth cannot be too often stated, or too urgently impressed upon mankind, viz.: that the devils who haunt circles, disturbing manifestations and obsessing sensitives (nothing is said about mediums proper) are the creations of the circles, the obsessed persons are the victims of disordered conditions of the brain.... *In no case* is this class of phenomena induced by malignant spirits who are seeking to vent their spite upon mankind through this channel of communication." Again, on page 43: "In all seriousness, there is no supposing a case so opposed to law and precedent as that of a demoniacal spirit interposing his influence to development or manifestations of any sort." Page 56: "They (these influences) are truly satanic—not as emanating from demons in the spirit circle surrounding, *most emphatically not*." These quotations will show whether my present opinions are at variance with what is in that book.

My critic says: "Why does Mrs. King quote anonymously?" For the simple reason that I dislike to drag names into this controversy; and it is not impossible but that readers of spiritualistic literature may know the author of the sentence quoted. I am free to name my authorities, and his charge that they seem to be "either apocryphal or incorrectly quoted," can pass for what it is worth. Dr. J. M. Peebles is the author of the first quotation. It is an unequivocal, unqualified proposition, admitting of no misunderstanding, and it cannot be denied that it implies that the balance of power is with the evil spirits. I quoted it in "Principles of Nature," Vol. III, and have since forgotten where in his writings it occurs. The second is from the writings of Wm. Howitt, quoted by Mrs. Emma Hardinge-Britten in a published article and requoted by me from this article into my pamphlet "Spiritual Philosophy versus Diabolism," to show how he ascribes to evil spirits all the disordered conditions of human society on earth. I invite readers, and Mr. Kiddle in particular, to read his sentiments and see if he does not imply that evil spirits have the supremacy on earth. The quotation occurs on p. 37, of the pamphlet.

Mr. Kiddle is most earnest in his charges, that in my present position with regard to fraudulent operators, I am inconsistent with what is stated as truth in "Principles of Nature." He can hardly cease his efforts to convince readers that I am trying to misconstrue my own writings to suit a present whim. If he read as carefully with a view of learning the exact sentiment of the author as he seems to do to find evidence to prove the irresponsibility of sensitives and to show me inconsistent with what is there stated, he would find more than he is looking for. He would discover what would show up in plain view his own responsibility in pushing forward his "irresponsible" subjects as fit instruments to represent the spiritual philosophy to a public that is disposed to be, and justly, extremely critical where anything relating to the subject is concerned, and that is apt to weigh and measure demonstrations through such for what they are worth.

What now particularly agitates the spiritualistic public relates especially to the question as to who are fit subjects to represent the spiritual philosophy—to demonstrate its truths, and its claims upon public attention. It is of importance what opinions Mr. Kiddle and I hold on this subject or may have heretofore propagated, since as writers for the press and speakers we are, as far as our influence goes, helping to form public opinion on it. I claim that the gentleman does me great injustice in picking out a paragraph from my book and interpreting it to suit his own notions, without considering the whole drift of the many pages devoted to "Mediumship." It suits his purpose to make me say that sensitives are irresponsible, being compelled to fraud and insane practices by circle influences, etc., though I say no such thing. He infers it, as it would appear from his great desire to have it so, and to make me and my spirit prompter responsible with him and his sympathizers for the consequences of this pernicious doctrine. What my critic finds that he alleges goes to show the irresponsibility of sensitives, at most, amounts to this: The sensitive is entitled to the benefit of the extenuating circumstance that he has acted ignorantly—if he has—in thrusting himself into danger, and that others have urged and led him on, for the gratification of what amounts to an idle curiosity. But the unavoidable conclusion here presents itself to the thoughtful mind, that the penalty of ignorance and thoughtlessness must be borne in this case as in any other, and the truth must be sent home to the consciences of sane people, if need be, by hard experience, that they are responsible for the use they make of their powers.

In connection with the paragraph Mr. Kiddle quotes, the Spiritualistic public is charged to find out where the responsibility lies for the deplorable consequences pointed out as resulting from the use of sensitives and circles as described. We have discovered where it lies. It is with those susceptible persons who, for the love of gain and notoriety and of a fondness for being petted and looked up to as oracles, will continue to expose themselves to what they know, some of them at least, are contaminating influences, which are poisoning their whole nature—sapping the vitality of their moral and mental constitutions, and making them victims of vices which they would have once abhorred,—with these, I say, as well as with that large class that encourage and sustain in their downward career the former class, those so-called mediums, who represent error and degenerate human nature oftener and more than they do genuine spirit phenomena.

As far as the frauds which are enacted by operators who use paraphernalia, have confederates, etc., and occasionally confess their guilt when clearly detected,—who can measure the responsibility of those who are instrumental in sustaining the guilty enactors, either through an undue credulity coupled with a mistaken zeal for Spiritualism, or a determination to sustain all claiming mediumship, guilty or not, whatever the consequences may be to the public? It is written, "The times of this ignorance God winked at," but the intelligence of this age will not "wink" at the fault of learned men, educators of the people, in sustaining fraud or propagating the notion of the irresponsibility of fraudulent actors, or that other notion, that spirits connive at the practice of deceiving the public and help it along.

But my critic seems to think that fraud is less fraud, if I may use the expression, when committed by a sensitive debased by circle influences than it would be under other circumstances. With this view, quoting me on the debasing influence of circle magnetism, he points out my exceeding inconsistency when I say: it is an article of my creed that one capable of perpetrating fraud should never be trusted under any circumstances, the good of Spiritualism being at stake. Where is the inconsistency? What difference, pray, does it make in its nature or effects as practiced anywhere or by whom it may be, how the disposition to fraud originates? Fraud is fraud, and it is dishonorable and disgraceful, and a good cause must suffer when it is even "winked at," and its aiders and abettors are guilty, every one, for the evil done.

Mr. Kiddle says: "Note, after saying in "Principles of Nature" that mediums are made to practice fraud, she now says parenthetically, 'if we may suppose such a case?'" The reader will understand by this time how the sensitives are "made to practice fraud," according to my exposition that they do it of their own will and for a wicked purpose, after they have been demoralized by having been thoroughly exposed to this debasing class of influences.

Now let the reader note what a man of straw my critic has set up to knock down. Read the syllogism he has ingeniously constructed as the result of what he claims, as I understand him, is the result of my reasoning, the propositions I have laid down.

"1. Sensitives are exposed to the disturbing influences of circles and are unable to repel them.

2. Such persons are not safe to be trusted at any time.

3. *(Ergo)* Sensitives can never be trusted, and mediumship is universally to be condemned and avoided as unsafe."

It is a great pity to throw the light on this petted image materialized in his own brain—this phantom as unreal and deceptive, I venture to say, as any he has ever imagined he has seen; but the truth must be vindicated though it be at the risk of exposing my learned critic's careless reading, his unfairness, or his lack of discrimination, or ignorance of what constitutes a correct syllogism. Few, I think, will give him credit for the last. He has "distributed a term" in the conclusion which is not in the premises, according to my logic; this makes his syllogism fallacious. The last clause in his conclusion—"and mediumship," etc.—does not pertain in the least to my reasoning; it is not in my premises and does not follow from them. But the deducing of a conclusion not warranted by the premises aptly illustrates his reasoning. Has not Mr. Kiddle discovered in reading my work that I make a decided distinction between mediums proper and sensitives such as his quotations refer to? If his syllogism is intended to apply to my reasoning, the last conclusion follows from the premises just as much and no more than would this—"and the moon is made of green cheese." In "Principles of Nature," vol. III., p. 51-2, occurs the following: "The term mediumship is misapplied by general usage. Every one who is susceptible to spiritual influences, so as to be able to produce manifestations, is a medium in the estimation of the multitude—a veritable exponent of spirits' thoughts and methods with the outer world. A grosser error it is impossible to imagine. If mediumship means a qualification for transmitting thought and illustrating principles from another sphere, let it mean so, and no mistake. If it means that sensitiveness that imbibes impressions from mundane sources as readily as from spiritual, and intermixes thoughts from the two spheres, then let terms be changed, and a proper understanding be given of the distinction between the two conditions by the terms applied to each.... Sensitive—this is an appropriate term for general use in contradistinction from medium..... The word medium, specifically, as used in Spiritualism means a person through whom the action of a spirit is transmitted—not the action of any being of earth or any influence emanating from any earthly source." Page 39: "So-called mediums have propagated false notions of every thing that has passed under their review.... It does not follow as a necessary consequence of mediumship that such things result," etc. Again; p. 56: "Sensitives in the field of physical mediumship have wrought disasters corresponding to those wrought in the mental by the same class." Thus, from the above quotations and much more to the same effect that the reader can find for himself, it appears how the argument is to show the distinction between mediums proper and sensitives; and that the latter, from their very constitution, are unreliable, while true, thoroughly developed mediums may be reliable—not "infallible," Mr. Kiddle. The gentleman has constructed his syllogism on the theory that I make no distinction in the terms, as he does not, and hence its fallacy. In his heedless misconstruction of my sentiments he says: "Now she has demonstrated in the 'Principles' that the controllers of mediums cannot repel the distracting influences of circles;" hence we must give up all spirit manifestation and mediumship, and dismiss the spirits cavalierly," etc., etc. To use Mr. Kiddle's language, qualified somewhat, "I am filled with disgust" at such an attempt to throw discredit on my consistency and the work he quotes. I trust the good sense of readers to discover how palpably he has failed.

I must refer briefly to Mr. Kiddle's charges of uncharitableness. According to my ideas, the divine attributes cannot be at war with each other, so charity or love cannot be at variance with true justice. That cannot be true charity, which, exercised toward one, is injustice to another. That is not true charity, which, in screening or excusing evil doers, brings evil consequences to others. That is not a model of the divine love which pets weak, fraudulent women or men and curses or tries to bring discredit upon those earnest for the truth, who know the fact of the former's deceptiveness. My charity I confess, is not so broad as to permit me to do that. It does not prompt me to encourage what I consider fraud or what may eventuate in fraud or prove a disadvantage to the community. I have so much self-respect and "sensitiveness to blame" that I will not be a party to dragging down mediumship on a level with the lowest kind of conjuring, and calling all genuine and of use that happens to pass by the name of spirit manifestations, when the majority are unworthy the attention of sensible people, fraudulent or not. Does not Mr. Kiddle know that one who is capable of fraud is capable of denying it solemnly before heaven? And would it not be well for him and others to distribute their charity among those honest ones who differ with them as to the honesty of those exposed?

Just here I will inform my critic that I hold myself the best interpreter of what I have written for myself or a spirit; and in charging me, in effect, with equivocation in interpreting a sentence, he might possibly be charged by those forgetting the dignity of his character, with indulging in an unworthy personality. But I pass it as of no consequence.

As to the sentiment that mediums are injured by a spirit being seized, I am well aware that what can be said to negative that sentiment will pass unheeded by a certain class. There is no use of argument, or of presenting any amount of proof, to sustain a proposition where people are deaf and blind to it all. Yet there is a necessity for discussing this question, so that fair minded people can judge of it. I present my views from the standpoint of a medium who has had experience in the methods of spirits—been taught many things experimentally that could not be as well learned in any other way. I know that spirits have power to guard their mediums—to so panoply them with their own forces and set a guard about them that intervention for injury from either side of life in séances would be impossible. Knowing their business, as it may be supposed those controllers do who can show genuine, unmixed phenomena, it follows that they will use the appropriate means to insure success in what they attempt, and at the same time preserve the efficiency of their subject. It argues the superiority of matter over spirit, of fleshly man over spiritual powers, to suppose that spirits can be circumvented by intruders in their séances with their mediums, when they are supposed to have prepared conditions to prove something,—to fix the fact that spirit force commands in the world of matter. I have learned mediumship as a power to confront the world and overcome skepticism by its ability to show its superiority to the methods of short-sighted mortals who would prove it to be imposture. I judge spirits having mediums in charge as I would men here, attributing to them sense enough to do the best they can with the forces at their command. The fact that they act with the rapidity of thought, having control of subtile forces which can be moved with a velocity outstripping the lightning, and which are their instruments to use in demonstrating their truths, is proved by their operations in many ways, as passing matter through matter, transporting objects great distances, withdrawing their instruments from danger, and infusing strength into subjects weakened by their processes, etc., all instantaneously.

When we know absolutely, as well as we know anything about spirit influence and power, that they can command the elements they use with a readiness and speed actually inconceivable to us, we also know that they can reclothe a medium with the forces they have withdrawn and are using before it is possible for any harm to be done her or him, having spirits on guard, *as they do* in all well conducted séances, to watch the sitters, and study their purposes, for the express design of guarding conditions and insuring success.

What I say has reference to mediums proper, not sensitives of the class that I have elsewhere said work disaster to Spiritualism. I shall not discuss them or their powers here. I know what has been claimed about certain ones having been injured. If such things by any possibility might be true, it argues incompetency that amounts to criminality on the part of controllers, and a total unfitness of the subjects to act in the capacity of mediums to demonstrate anything. I know there is much incompetency in both; but must continue to doubt the reality of the terrible injuries said to have been inflicted, since there is so much imposture in the field of physical manifestations, and so much credulity among those who feed on this kind of nourishment. I can well believe that tricksters have been injured in health, overcome and prostrated from the effects of the sudden exposure of their villainy. So, in well attested instances, have criminals of other classes, as forgers, counterfeiters, and others. It is quite a natural consequence with some temperaments. And it can well be conceived that the cunning trickster can impose upon the credulous, and convince them that she is a martyr to skepticism and her mediumship. Shall we have no police to detect criminals lest they may be injured in their nervous condition by being too suddenly seized? Not according to those who would not have fair-minded men and women prove the character of suspected mediums lest they be injured, shocked in their tender sensibilities. "O consistency, thou art a jewel!"

In conclusion, I will add: that supplement suggested will not be prepared on the recommendation of a critic whose failure to comprehend what is already written has been so fully demonstrated.

MARIA M. KING.

Vows Made in Danger.

Vows made in sickness, and on what seems likely to be the death-bed, have seldom been kept on the sick man's recovery. Hence it is that they have long been the subject of ridicule and sarcasm. Sir Walter Scott's lines are well known:

> "When the devil got sick the devil a saint would be,
> When the devil got well the devil a saint was he."

Erasmus in his "Dialogues," tells of a sailor who when in peril of shipwreck, vowing whole mountains of wax for the shrine of Christopher, was cautioned by another not to vow more than he could perform. "Hush," was the whispered reply, "if I ever get safely to land I shan't give so much as a tallow candle." There is a good deal of mental reservation now, in the profession of service to God, or men's ideas of what Christian service is are lamentably perverted.

Old Fuller's maxim is still full of wisdom: "If thou art a master be sometimes blind; if a servant, sometimes deaf."

Stories first heard at a mother's knee are not wholly forgotten; a little spring that never quite dries up on your journey through scorching years.

An Iowa orator speaking for prohibition, said: "Every saloon is a mortgage of the State and county, which is enforced by the poor taxes and costs."

What men want is not talent, it is purpose; in other words, not the power to achieve, but will to labor. I believe that labor judiciously and continuously applied, becomes genius. —*Lytton.*

Temptation is a fearful word. It indicates the beginning of a possible series of infinite evils. It is the ringing of an alarm bell whose melancholy sound may reverberate through eternity.

Woman and the Household.

BY HESTER M. POOLE.
(Metuchen, New Jersey.)

FARTHER HORIZONS EVERY YEAR.

"Farther horizons every year."
So be by reverent hands just laid
Beneath, O trees, your wavering shade,
Climbed as you climb the upward way,
Knowing not boundary or stay.
His eyes surcharged with heavenly lights,
His senses steeped in heavenly sights,
His soul attuned to heavenly keys,
How should he pause for rest or ease,
Or turn his winged feet again
To share the common feasts of men?
He blessed them with his word and smile,
But, still, above their fickle moods,
Wooing, constraining him the while
Beckoned the shining altitudes.

"Farther horizons every year,"
To what immeasurable height,
What clear irradiance of light,
What far and all-transcendent goal,
Hast thou now risen, O steadfast soul!
We may not follow with our eyes
To where thy further pathway lies;
Nor guess what vision vast and free,
God keeps in store for souls like thee.
But still the sentry pines which wave
Their boughs above thy honored grave,
Shall be thy emblems brave and fit,
Firm rooted in the stalwart sod;
Blessing the earth while spurning it,
Content with nothing short of God.
—*Susan Coolidge.*

These fitting lines upon Emerson express the yearning of all aspiring souls toward the nobler, truer, fuller life, that spiritual life of which this is only the preparation. A true educational process is that which will help unfold such qualities as will lift their possessor to "farther horizons every year." To that end women need opportunity as much as men of all that the best schools have to offer. As they are poor enough in such training and such influences as develop most perfectly their immortal powers whose blossoming and fruitage are yet too rare on this our earth.

BOOKS BY WOMEN.

The Chemistry of Cooking and Cleaning is the title of a book by Ellen H. Richards, Instructor in Chemistry in the Woman's Laboratory of the Massachusetts Institute of Technology. Is a manual for the studious housekeeper. It gives no explicit directions for cooking and cleaning, but scientific reasons why they should be thoroughly done. This book is an example of woman's insight into household labor which man would not think of seeing, and shows the need of an acquaintance with science on the part of women teachers.

The readers of Marion Harland have a new book from her pen, "Eve's Daughters," which in its way, is excellent. With many of its arguments we must take exception; its preaching we must skip, even though it seems sincere. But Mrs. Terhune is always a pleasing and graceful writer; she earnestly desires to do good, and she says so many excellent things that we shall always welcome whatever she may have to give.

C. Alice Baker's "A Summer in the Azores," is as full of sparkle and color as the ocean which lies between our shores and those summer isles. No better sketch of Fayal can be found than in these tropical seeming leaflets, with their outdoor air and sunshine. Peasant women carry all their burdens on their heads; their outdoor covering is a hooded cloak of dark blue cloth, reaching to the ankle. The hood is stiff with whalebone, and covers the head like a coal-hod. The following is a description of their mode of life:

"The peasant's hut has no chimney. The fire place is merely a broad stone shelf built out from the wall and in this is a fire of furze and fagots.

"The blinding smoke escapes as best it may through roof and open door. For cooking utensils, there are an iron pot and trivets, and one or two red pottery jars and saucers.

"Meat is a rare article of food with the peasant. Coarse corn cake, baked on a trivet over the coals, hard, sour, heavy and smoky—this with a bit of cheese, fish, or a pepper, and a cup of cold water, is his principal food.

"There is little furniture in the room—a bed, so high as to almost require steps to get into it, with a bright worsted coverlet of domestic manufacture, like those of our colonial grandmothers; a table; a hand loom in one corner; and a few scriptural prints on the walls. In some cottages one finds the same modification of the old Roman lamp, used by our forefathers in New England—a small triangular pan to hold grease, and a floating wick. There are one or two chairs; these, however, are seldom used by the women, who squat upon the floor, and sew or spin, and card their flax and wool.

"Most of the clothing and household stuffs are spun and woven by the women, who also perform much field labor, weave baskets, braid hats, knit and embroider beautifully, and make exquisite laces from the split fibre of the aloe. Both sexes are poorly paid for their labor. Men's wages in Horta range from twenty-four to forty-eight cents a day. The best dressmakers get twelve. The Pico women go up to the clouds on the mountain, and milk for eight cents. Those of Horta carry water from the public wells for two cents a bucket. The old spinner who sat for our artist earned but two cents a day and spun by moonlight, not being able to afford a lamp."

HIGHER EDUCATION OF WOMEN.—CONTINUED.

An eminent authority to whom the editor of this column is under great obligations, writes particularly concerning medical colleges in which women are students:

"The old Eclectic Medical Institute of Cincinnati admitted women the first few years of its existence; excluded them about 1860; readmitted them in 1877. The American Medical College of St. Louis excludes them; the Bennett Medical College of Chicago admits them, and so does the California Eclectic Medical College.

"The Eclectic Colleges of Syracuse and Rochester, long since dead, educated Rebecca Gleason, Lydia Fowler and Mrs. C. F. Lozier. So long as we have such, co-education is glorious. I think men and women learn better in each other's company. So far as I have observed in the two Eclectic Medical Colleges in New York City, the most proficient students were women.

"When men and women can be educated to a sense of responsibility as human beings, rather than of appearances and temporary advantages, this matter will have advanced. Dr. Clarke's and Dr. Warren's papers endeavor to prove constitutional weakness on the part of women. I do not believe it. As a rule, women endure more and live longer than men. Though nineteen boys are born to eighteen girls, there are more girls at five years old than boys........

"The Eclectics have eight colleges, and women are in all but one or two. The fact that this school would admit women, compelled the Homeopathists and Old School colleges to follow; they did not want to do it, as time-worn Harvard shows."

WHY WOMEN SHOULD BE FREE TO STUDY MEDICINE.

A late number of the *Woman's Journal* has this letter from M. J. S., a Boston woman, containing a couple of stories so full of pathetic and suggestive meaning, that we reproduce it in full:

"A very young mother was left with three young children—the youngest an infant—when the husband and father died of starvation in Libby prison. The eldest child was a sufferer from a prostrating hip disease. The second had spinal trouble from which few children recover, and the baby born when the mother was racked by anxiety, was nervous and puny. The husband was an artist, who had just begun to be known in his profession when duty called him into the war.

"His young wife was left with these three helpless children, and very limited means. In helpless ignorance she watched over them month after month, calling to her aid the best medical skill at hand, but only to see her children suffer and waste away continually.

"She begged of her physician some books, that she might become more intelligent upon the nature of their diseases, and more skillful in nursing them. The more she read, the more ignorant she felt, and the greater was her longing to know. She placed her children in the keeping of friends, and went to a distant city to study medicine. The hunger with which that tender mother, worn with sorrow and weary watching, sought after knowledge, can never be forgotten by those who studied with her.

"She had no thought of practicing medicine when she began to study, but her interest in the subject increased, and finally she resolved to take a full course of study.

"She told me, when she returned to her children, with what indescribable satisfaction she did things for them that had been overlooked. She removed, for instance, from the child with hip disease, portions of irritating bone that had not been discovered before. No hope had been held out to her, by any physician she consulted, of the recovery of her invalid children, so that it seems as if their almost robust health to-day, is entirely due to the medical skill and untiring care of the devoted mother.

"Her success as a practitioner has been so great that she has made a beautiful home for herself and her children, and she is the beloved mother as well as the highly esteemed physician.

"One more case to the point. A tenderly reared beautiful girl, becomes a wife and mother in a distant territory. 'With what a heart full of gladness she welcomes the precious charge entrusted to her arms!' How tenderly she watches it, how hopes cluster about it, and unfold with each added day of life! But, alas, with all her care and all her love, the precious baby sickens; and where is the help? There is no mother at hand to comfort and guide the young mother with her greater experience! The distant physician, when he comes, has no intelligent advice to offer in regard to every thing that seems to her so important, and about which she knows almost nothing.

"What weeks of suspense and agony that young mother suffers, before her child is laid to rest in death, one can never know who has not reached out for help, where none was to be had. A voice comes to her distant friends, as from the wilderness, crying for help. What can she read, what can she do, to make herself more intelligent and better fitted to be a mother? We rejoice, and at the same time suffer with her, when we hear of her renewed hopes and fears.

"Another boy is born unto her, and the songs of gladness that she sings through her letters are a constant joy. But only for one brief year; then again death claims her beloved one. Then she writes: "I cannot longer endure the tortures of my own ignorance. I must know more before I assume the awful responsibilities of motherhood again."

"Now she is studying medicine in an Eastern college, and God grant her wisdom to have, to hold and to keep all the precious lives that come to gladden her in the future.
M. J. S."

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

EUTHANASY, a Happy Talk Towards the End of Life, by William Mountford. Ninth Edition. Boston: Houghton, Mifflin & Co. 1882. Price $2.

With some little surprise I found this excellent book lying on my table. How shall a realist come fully into rapport with the beautiful thoughts that pervade its pleasant pages. Truly, as a friend says, they are "very sweet." Thoughts of death have long rested heavily upon the common-mind of the race; aggravated rather than relieved by false theological inventions. But a few years ago poets thus expressed the prevalent ideas that still sadden the hearts, perhaps, of a large majority:

"Come to the youth in life's green spring; or him who goes
In the full strength of years—matron or maid—....
Come to the bridal chamber, Death!
Come to the mother when she feels
For the first time her first-born's breath,
And thou art terrible: The knell, the pall, the bier—
And all that mortals know or dream of fear
Or agony are thine."

The very title of this volume "Euthanasy," (happy death) measurably contradicts and offsets these somber sentiments; and it is such books, passing through many editions, that become as indices of the world's growth, despite the dark mantle with which ignorance and superstition have so persistently endeavored to swathe him. The author sets forth his thoughts in the form of familiar dialogues between an uncle and his nephew, both seemingly approaching the end of life, and all of his forty-three chapters are appropriately opened by mottoes, mostly poetical, from the pens of rich thinkers. Good thoughts are too numerous for quotation. Many persons of mature years have heretofore found and many others will yet find the volume very readable and instructive.

In his preface, to this edition, the author expresses hope that his "theology is more largely informed than when he first wrote"—that "it may be that I see now further into the intellectual system of the universe than I did as a younger man." These remarks are well and are further indicative of advancing and liberal thought, calculated to disarm all criticism. When, however, he goes on to add, "After years of study in this country and thoughtfulness in foreign lands, I am glad to believe that in this work there is nothing which I would wish to retract, either as to sentiment or statement, we feel a pang of regret. It sharpens our attention to what might otherwise have been overlooked—the decayed fragrance of uprooted flowers that had better have been buried from our sight. Instance the quotation: "The soul which is a child of God, through Christ" (see page 229).

Is not our author's theology "largely enough informed" now, to condemn this narrow view? Are not all souls children of the ever-pervading Divine Spirit, be he called Brahma, Jehova, Jove, Lord, God, or any other of his various names—with Christ or no Christ—either the Christ of Nazareth, the Buddha, Zoroaster, Christna, Isis, or either of the various personages, visionary or real, with whom the latter has been associated in the minds of men? Or whether indeed those souls dwell on our little earth or on the untold millions of worlds where the name of Jesus was never spoken, and where no paltry bartering of the wine of immortality, in an absurd and bloody sacrifice, was ever dreamed of. As soon as the dogma of the fall of man through the petty disobedience of Adam and Eve and the presumed consequent institution of *Death* as a penalty, can be outgrown, and in its stead can come the knowledge of death as a divinely benevolent process, incorporated, from eternity, into the very constitution of the world, then, at the proper season of all well spent lives, may come the "*Euthanasy.*"

Again: (see last page of the book) "Jesus Christ, through whose life as a man humanity itself has grown divine."

Ah! has it? Nay, verily! But divine it is growing—divine it must grow, in this and all worlds, obedient to those laws radical in the constitution of all things, and necessarily developing Christs or other exemplars amongst all peoples.

In unison with such theology as this must all true thinkers grow, and towards it the Christ of rational Spiritualism leads with a clear and steady light. In such a faith, begotten of knowledge, we find not only our incitements to a happy and cheerful physical life; but an unfailing "Uthanasy" at its natural close. The book will be found of value for the sweet spirit pervading it, despite the technology so objectionable to advanced thinkers.
J. G. J.

Magazines for July not before Mentioned.

THE NORMAL TEACHER. (J. E. Sherrill, Danville, Ind.) Contents: Editorial; Correspondence; Notes and Queries; Examination Department; University Department; Central Normal Department; Book Table.

THE JOURNAL OF SPECULATIVE PHILOSOPHY. (D. Appleton & Co., New York.) Contents for January-April: The Philosophy of the Real Presence; The Philosophy of Prayer and the "Prayer Gauge;" The Problem of Philosophy at the Present Time; Anthropology of Immanuel Kant; Hegel on the Absolute Religion; Hegels Philosophy of the State; The Hero as Artist; Notes and Discussions; Book Notices; Books Received.

THE FLORAL CABINET. (New York City.) A magazine devoted to Floraculture, Art and Literature.

THE PROGRESSIVE AGE. (Atlanta, Ga.) Devoted to the Science and Ethics of Spiritualism.

We cannot be young twice; we cannot turn upon our steps and go back to gather the garlands we gathered ten years ago. And, therefore, with a gaze ever on the cross upon the distant hills, and a remembrance always of the shadow land that lies beyond, let us endeavor to be contented with small things, and to make ourselves happy in the pleasantness of simple pleasures.

We call the attention of our readers to the prospectus of the RELIGIO-PHILOSOPHICAL JOURNAL in this issue. The PHILOSOPHICAL JOURNAL is one of the best of its kind, published in the world to-day. It takes an important lead on all scientific questions, treating them with fairness and candor, not often found in other journals.—*The McDonough (Ill.) Democrat.*

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, ...$2.50

" " 6 months,.......... $1.25

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All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

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CHICAGO, ILL., Saturday, July 22, 1882.

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MUSIC AND RELIGION.

But little comparatively is known with reference to the origin of music. The firm believer in the plenary inspiration of the Bible, would claim, however, that its origin is not a matter of doubt, and that the brilliant, ingenious and fascinating Jubal, the son of a distinguished personage named Lamech, was the original inventor of musical instruments, and that the claims of the ancients that there were nine goddesses—Calliope, Clio, Erato, Euterpe, Melpomene, Polyhymnia, Terpsichore, Thalia, and Urania, who presided over poetry, music, and the liberal arts and sciences—must be relegated to the regions of mythology and fable. He will enthusiastically refer you to various passages of Scripture: Genesis 4:21—"Jubal was the father of all such as handle the harp and organ." I. Sam., 18:6—"The women came out of all cities of Israel singing and dancing, to meet King Saul with tabrets, with joy, and with instruments of music." II. Cor., 5:13—"And when they lifted up their voice with the trumpets and cymbals and instruments of music." Eccl., 2:8—"I gat me men singers and women singers, and the delights of the sons of men as musical instruments, and that of all sorts." St. Luke 15:25—"He heard music and dancing." Revelations 18:22—"And the voice of harpers, and musicians, and of pipers and trumpeters shall be heard no more at all in thee." Rather a vague and unsatisfactory account of the origin of music in those passages of Scripture, one that will not be accepted by the careful critical historian.

Koule, a Chinese musician who lived a thousand years before the assumed era of Orpheus, says: "When I play upon my *king* the animals range themselves spell-bound before me with melody." The discovery by Bruce of a painting of a harp upon a Theban tomb furnished the first evidence as to the ancient state of music on the Nile, and of the fact that long before Athens was founded the Egyptians were possessed of stringed instruments. In the library of Pekin, China, there are 482 strictly musical books, and hundreds which are partly musical; there are histories and essays on the divine art. In the East, music and its instruments were believed to be gifts from heaven. The Orientals took no credit to themselves, (says S. Austen Pearce in *Popular Science Monthly*) for inventing the various extraordinary instruments with with which they performed their wonder working melodies, and no modern nation has yet invented a really new one, for all those we employ are either enlarged or simplified forms of prototypes that were in use at the earliest times of which we have any record, and are really prehistoric. In Egypt the formation of the three-stringed lyre is attributed to one of the secondary gods. Osiris is regarded as the giver of the flute, Isis of song, and Thoth of musical theory.

But whatever be the origin of music, whether originating direct from God himself, or from Jubal, or from the Muses, or the gods of the Egyptians, it has a prominent place in the affections of all classes, and if, even, of divine origin, it may often be found in all of its primitive sweetness and beauty in the low dens of vice and licentiousness. As the beautiful plant may sometimes be seen emerging from the debris of the backyard of the profligate and licentious, unfolding in due time a bud which expands into a beautiful blossom, as if nature was struggling to get a view of the scenes around through its varied tints and shades, and unmindful that it may be embraced by the low and vile, and have its sweetness wasted, as it were, among outcasts—so often does music of the most thrilling, enrapturing kind find expression when least expected, among those who are regarded as vile sinners. And this illustration is truly emblematical of the fact that God and the angels *never* forsake a person, however low in the scale of existence.

Nothwithstanding the wonderful potency and soul-elevating influence of music, it has been compelled, like science, to actually fight its way inch by inch, before it could assume its true position as a factor in religious worship and exercise. To-day, its divine mission is not recognized by all the churches. At Toronto, Canada, an attempt made not long ago to introduce an organ into the Presbyterian Church, gave rise to a violent disturbance. An organ was surreptitiously carried into the church by the members desiring it. The Rev. Mr. Kirkpatrick made a short address to the effect that even an organ might be sanctified to religious worship. Then the practice of a psalm for the ensuing Sunday was begun, with an organ accompaniment. Only a single verse had been sung when the venerable Brother Bain, a trustee, entered at the head of a party of anti-instrument men, and ordered those present to carry out the organ. The young men rushed forward in its defense, and a scrimmage ensued, but the old men were stalwarts, and the organ was thrown into the street.

It is impossible to suppress a love of music on the part of the people. They will manifest genuine, heart-felt enthusiasm over a voice of such exquisite sweetness as that possessed by Annie Louise Cary. One who heard her sing the "Rock of Ages," went into ecstasies over the result, saying: "Her glorious voice seemed to linger and then to swell forth in a pure, strong, soulful crescendo—an exquisite expression of melody—and then to burst out on the still July air over the meadows and woodlands—even the birds keeping silent out of compliment—until the sound wave was broken and the hymn died away in one last, lingering chord of harmony." With such feelings imparted, music will invade every church and impart its soul elevating influence everywhere. The last place heard from (as set forth in a special dispatch to the *Chicago Tribune*,) where it is creating a miniature rebellion, is Peru, Ind. There are many Dunkards in the vicinity. They are among the thriftiest and wealthiest class of farmers. They have a large brick church in the northern part of the county, and their meetings are largely attended from miles around. Lately there has grown a division among the head men of the church, which finally culminated in twenty-five of the most prominent men withdrawing from the church entirely. The religion of the Dunkards, as is well known, is to follow strictly and literally the Bible. They adhere greatly to forms, and their mode of life and dress is simplicity itself. At their annual church meeting it is customary for the brethern to wash one another's feet, after the manner of the twelve disciples. No instrumental music of any kind whatever is allowed in their house of worship. On these two points the trouble commences. The dissenters held that while one brother should wash the feet of the member another should dry the same. The old school claim that one man should perform both of the duties. The second point of the controversy lies in the fact that certain Dunkards, having amassed a goodly store of this world's goods, have introduced into their houses certain "ungodly" musical instruments and have had their daughters instructed to play upon the same. Now the staid old-timers refuse to take these musically-inclined daughters into the Church, whereat the fathers withdraw, etc. The whole Church is having a mighty war among themselves, and there is great excitement in the Dunkard settlement.

Whatever may be the opinions of the Dunkards to-day, they can not long withstand the enlightened public sentiment that prevails with reference to music, which Rev. Henry Ward Beecher declares to be "one of the most important auxiliaries of the preacher," and which has been adopted by Rev. Mr. Moody as the most potent agent in working up a spirit of devotion at revival meetings, and of which B. F. Taylor has declared—"Music that is music, is a universal language for pæan, plaint and praise, breathed and felt alike by Greek and barbarian, bond and free."

It is useless for the Dunkards to resist the innovation contemplated by the more progressive and enlightened members. The bud and seed might as well try to stop the expanding, energizing and illuminating influence of sun and moisture, and declare that to be only a bud or a seed was the height of their respective ambitions; they would, however, in spite of themselves, expand and grow, and fulfill the mission that nature designed for them. The Dunkards, however much they may resist the spirit of progress in their midst and surrounding them, will eventually yield and admit instrumental music as an essential factor in religious worship and exercise, and thus be brought more fully *en rapport* with angelic beings, whose very thoughts are said to be musical in their nature. A heaven without music, would be like a garden without flowers and plants, and a God who would not be its patron, could not be worshiped in spirit and truth. Music in its rudimentary forms is practiced even among savage nations. As connected with them, it is simply the pulsations of the divine within them, seeking recognition and demanding expression. The soul animated with sweet strains of music, is rendered more angelic, and is drawn nearer to heaven and led to the contemplation of the higher duties of life. An incident in the life of John Howard Payne, illustrates its power and divine potency. At one time he and John Ross, the celebrated Chief of the Cherokee Indians, were arrested in Georgia by the State militia. While passing along on horseback the following night, Payne's escort in order to keep himself awake, began humming: "Home—home—sweet—home," when Payne remarked: "Little did I expect to hear that song under such circumstances and at such a time. Do you know the author?"

"No," said the soldier; "do you?"

"Yes," Payne answered, "I wrote it."

"The devil you did. You can tell that to some fellow, but not to me. Look here you made the song you say; if you did—and I know you didn't, you can say it all without stopping. It has something in it about pleasures and palaces. Now pitch in and reel it off, and if you can't I will bounce you from your horse and lead you instead of it."

The narrator of this incident then goes on to say that this threat was answered by Payne, who repeated the song in a slow, subdued tone, and then sang it, making the old woods ring with the tender melody and pathos of the words. It touched the heart of the rough soldier, who was not only captivated but convinced, and who said that the composer of such a song should never go to prison if he could help it. And when the party reached Milledgeville they were after a preliminary examination, discharged, much to their surprise. Payne insisted it was because the leader of the squad had been under the magnetic influence of Ross's conversation, and Ross insisted that they had been saved from insult and imprisonment by the power of "Home, Sweet Home," sung as only those who feel can sing it.

Slade Comes to Grief Once More on British Soil.

There seems to be something in the atmosphere pervading Queen Victoria's dominions which breeds a cyclone for Henry Slade whenever he inhales it. His unfair treatment in England is still fresh in the public mind. Whoever has studied the history of the English trial, whatever his opinion of Slade or the phenomena may be, must admit that the man was shamefully abused by Prof. Lankester, the English press and courts. After leaving England he visited Germany, where Prof. Zöllner experimented with him, the result being published by the Professor in three volumes, which were afterwards condensed and translated by Mr. C. C. Massey, barrister-at-law of London. Through Mr. Massey's admirable work the English reading public has become familiar with the important testimony furnished by Zöllner as to the verity of the phenomena, the book having passed through several editions in England and America. The hpenomenon of independent slate writing has been witnessed in Slade's presence by thousands of intelligent observers; hundreds of these observations have been made under conditions wholly unexceptionable and establishing the fact beyond any controversy except from those to whom no evidence, however complete, is sufficient—and there are some such. The editor of the JOURNAL has repeatedly had this writing upon his own marked slates that never left his hands until after the completion of the writing, which occurred while the slates were in plain sight, never having been placed under a table or any other cover, Slade only touching the tips of the fingers of one hand to the wooden rims while the writing was in progress. The editor has also seen other phenomena in Slade's presence under conditions equally as good.

After having demonstrated in nearly all the principal countries of the world the existence of these phenomena; after they have been pronounced by some of the leading conjurors of Europe as beyond their art; after wringing from scientific men an acknowledgment that the manifestations are not explicable upon any hypothesis of fraud or jugglery, Mr. Slade in the pursuit of his vocation and in compliance with a contract, visited the somewhat obscure little city of Belleville, Ontario. Soon after his arrival a despatch to the Chicago papers stated he had been exposed and had confessed that it was trickery. Knowing that whatever he may have confessed in no way effected the phenomena heretofore referred to, we were not worried, as the JOURNAL has always stoutly maintained that each séance or experiment must stand on its own merits independent of all others when the question of its genuineness is raised. We are in receipt of the Belleville *Intelligencer* containing a long account of the affair. Therein it is claimed by implication that the slate-writing done under the table was by Slade, and that the message on the double slate was there before the experiment began. Slade is also charged by his accusers with various little tricks thrown in between the principal acts. On Saturday last Mr. Slade arrived in Chicago, and a representative of the JOURNAL was detailed to interview him on the Belleville affair. Repairing to the Crawford House, corner of Wabash Avenue and Adams Street, the JOURNAL man found Mr. Slade, pleasantly ensconced in a fine suite of rooms and apparently none the worse for the British blizzard. Mr. Slade's statement is substantially as follows:

Friends of the cause and investigators residing there, had been writing to him for some time to visit that place, finally offering him $150, (of which amount they only paid him $50), if he would only give them his services for one week, hold séances, lecture, etc. He finally consented to go. After his arrival he gave some satisfactory tests, and on Thursday evening, July 6th, he lectured, there being a goodly number in attendance who seemed to pay the most respectful attention. At the conclusion of his address several of those present, accompanied by the Chief of Police, followed him to his room, wine was ordered by them, and a systematic effort made to intoxicate him. He is confident that the wine he drank was drugged as it had a most distressing and deleterious effect upon him. Finally those present retired to their respective homes, but as if by some pre-arranged plan, several of them, in company with the Chief of Police, returned on the following morning, and urgently requested a séance before he left the city. Mr. Slade feeling badly from the effects of the wine drank the previous evening, was not in a condition to comply with the demand, but finally taking a double slate, he sat quietly down to await results, having previously offered those present an opportunity to examine the slate which they declined to do, appearing to be satisfied that all was right, and declaring they "were not looking for fraud." On account of the noise in the streets and that made by those present asking questions, the usual sound of the tiny pencil in writing the message, could not be heard, and Slade occasionally opened it to see if a message had been written. Finally one present suddenly grabbed the slates and cried out, "I have caught you!" The slate was full of writing, and the Chief of Police said, "I saw the writing before you commenced trying to get a communication from the spirits." Mr. Slade told him he was mistaken; that he did not write the message himself, and knew nothing of its nature, and that his statement that he had previously produced the writing on the slates by placing a piece of pencil under his finger nail and writing therewith, was false in every particular. The Chief of Police then said unless he (Slade) admitted that he produced the manifestations himself, or in other words, that he was a fraud, he would have him arrested. Having passed through one severe ordeal before on British soil, and not believing that justice, common sense or devotion to Spiritualism required him to sacrifice himself to a mob and having an engagement in Detroit, he reluctantly said, "It is slight of hand"—finishing the sentence when he arrived on a soil where greater breadth of freedom is enjoyed—"so slight you can not detect it, nor can any one else account for it, under any other hypothesis than that it is caused by spirits."

Mr. Slade says he has reason to believe—in fact he was so informed by a friend—that the whole scheme was concocted by those who are the deadly enemies of Spiritualism, and who wished to bring it into disrepute by not paying him for his services, and by getting him under the influence of wine, which he has good reason to believe had been drugged.

After reaching Detroit Mr. Slade wrote a letter to Mr. F. H. Rous, of Belleville, covering about the same ground as his statement above. This letter is published in the *Intelligencer* of July 14th, and the editor in commenting on it says, among other things:

> There are only one or two things in the letter which call for special comment. He asserts that he was drugged while in Belleville, that an attempt was made on his life, that he was "insulted, cheated, and robbed of his just dues," and that he was *forced* to lie; he also makes a feeble attempt to account for the facts immediately connected with his exposure. As for his statement that he was drugged, it can only be said that if he was drugged on the evening of the 6th, then about a dozen others—including several prominent citizens—were drugged too, for they nearly all drank the same liquor that he did, namely, good honest Canadian whiskey, part of which he ordered himself. The liquor came up from the bar in small glasses, and Slade would always choose his own glass from the waiter's tray. He did not drink a drop of wine during the whole evening. His statement that an attempt was made on his life is utterly false, though we have no hesitation in saying that there were certain moments in the course of his visit when, if a man had choked the life out of the creature, the act would almost have been justifiable. That he was insulted is true, if by "insult" he means the accusation of fraud, the denunciation of him as being unfit to live, and the use of a little force in order to bring his villainies to light. That he was cheated and "robbed" is false. He was engaged for $150 for a week. He was here six days, was given $50 in cash on the 4th inst., and took away with him all the money he collected—which was certainly not less than $40, and may have been $60 or $70. All his expenses while in the city were paid by those who engaged him. That he was "forced to lie" is a statement too ridiculous to be seriously considered.

We have endeavored so far as possible to give both sides of the affair and our readers are at liberty to make up their own judgment. The length of the account published in the *Intelligencer* renders it inconvenient to republish, but we have stated substantially the principal charges as to the fraudulent character of the phenomena. The JOURNAL, as we have often said before, is a newspaper and not an "organ." In this respect it differs from our Boston contemporary; this difference cannot be better shown than by quoting from the last issue of the latter, an editorial upon this very affair:

> Information reaches us from Montreal, Canada, that an individual who goes about the country calling himself—or by inference agreeing to allow others to call him—"Dr. Slade," is now operating in that part of the continent, and has just been exposed in Belleville, Ontario. We are glad to hear that to that extent, at least, justice has overtaken him. We would inform our readers in Montreal, Belleville and elsewhere that Dr. (*Henry*) Slade, of New York City, the genuine proprietor of the name, is at present lecturing in Michigan, and is *not*—nor *has* he been of late—in Canada. The person claiming his name and reputation is either the party who is known as "Charles Slade," against whom we have repeatedly warned our patrons, or else some one of the Braidon-Fay et-al. combination now imposing upon the Canadian people has assumed the name of Slade to escape the effects of the showing up which we gave these "worthies" (?) in our issue of June 3rd. The New York *Sun* paragraphs this "Belleville" business as applying to the genuine Dr. Slade—but its attempt to injure a worthy medium is beneath contempt, and is too absurd to need an answer.—*Banner of Light*, July 15th.

Mr. J. A. Wright, of Montreal, on seeing the account of the Belleville affair, telegraphed as follows:

Banner of Light, Boston, Mass:

"Is Dr. Slade in Canada—papers report him badly exposed in Belleville, Ontario."

To which Mr. W. says he received the following reply:

"No. See *Banner* June 3rd, 6th page."

Mr. Wright's despatch is no doubt the basis of the assertion contained in the first six lines of the *Banner* editorial; which assertion might lead the reader to infer that the *Banner* had been misinformed and had been innocently led into a false statement, when as a matter of fact the statement is of the same reckless, untrustworthy character as it is customary for that paper to publish. Such statements do not help the medium and are an injury to Spiritualism in that they cause investigators to look with justifiable suspicion upon the Spiritualist press.

Memorial Services.

Last Sunday morning, at Martine's Hall Mrs. Bullene officiated at the memorial services in commemoration of the life of John H. McFarran, who passed to spirit life June 6th, at No. 18 Ogden Avenue. Her address was well received, it being a complete illustration of the change called "death." The speaker alluded to death as one of the glorious ordinances of nature, a change which generally comes to our physical bodies, in consequence of the destructive influence of old age or disease, disease being caused by the disintegration of the vital forces and particles that constitute the physical body; but no matter how induced, it performs its office in accordance with the concentration of inharmonies induced by a want of proper balance of the electrical or magnetic conditions that exist. She represented death as not being in the least painful, and pictured the ascent of the spirit to its spiritual home as being glorious, and one that it was a great pleasure for those who have already passed through the change, to witness.

Mrs. Bullene was followed by Mrs. Fellows, who, under control, made some appropriate remarks. She alluded to marked traits in the character of the deceased, giving a vivid picture of his benevolence, kindness of heart and progressive nature, and showing the good he had accomplished when he was blessed with prosperity. Now ushered into the realms of spirit life, he was patiently awaiting the coming of his companion, an event which would happen at no distant day.

"Leaves of Grass."

It appears from an item in the daily papers that on the heels of considerable ill-luck of late, Whitman's "Leaves of Grass" have just achieved a very decided and important triumph. The Post Office Department at Washington has been considering a formal request that the book be excluded from the mail service by official order of the Postmaster-General, under what is known as the Comstock law. A few days since the department issued its formal decision and order, that "Leaves of Grass" must pass unmolested through the mails, "that a book generally accepted by the public and the literary classes and admitted into libraries, cannot be brought under the statutes against improper literature," etc. The action of the Boston Postmaster, Tobey, in detaining and refusing to forward a printed lecture of George Chainey, which quoted in full the piece "To a Common Prostitute," and explained it, is summarily reversed and disapproved. It is on this action of Mr. Tobey, and an appeal to Washington for "judgment" against "Leaves of Grass," that the Postmaster-General's decision, so different from what was counted on, is based.

Michigan State Association—Its President.

In the JOURNAL of the 15th is a note from S. B. McCracken, in which he states himself, "the only responsible executive officer of the Association." We learn that John M. Potter, of Lansing, is recognized as president by others, on the ground that he is the director with the shortest time to serve, and that makes him the successor of Mr. Burdick, who resigned a few weeks ago. This is a matter of interpretation of their constitution on which we cannot judge, but we state the case in justice to both parties. Mr. Potter is planning for a State Camp Meeting at Pine Lake, ten miles east of Lansing, on the grounds where he and others have been negotiating for the sale of lots—the meeting to commence Aug. 26th.

One of the most prominent and influential members of the Melbourne Society of Spiritualists, Australia, writes that "Thomas Walker," called in this country and England "the boy orator," "has settled down into a materialist lecturer, denying his own mediumship." This was to have been expected, inasmuch as the Toronto (Canada) Spiritualists proved him several years since to be a fraud, cheat and trickster. His accomplice as well as himself got badly burned with phosphorus while trying to show lights and materialized forms in a dark séance. Materialists and Secularists are welcome to their convert.

Mrs. Elizabeth Whitworth, impressional and trance medium, assisted by Dr. Davis, of New York, has established parlor meetings in Cleveland, Ohio, on each Sunday afternoon. The first gathering on the 9th inst., was well attended, and an excellent discourse on "The true Spiritualism of Jesus Christ and the early Christians" was given through Dr. Davis by his spirit guides.

Current Items.

The Mormons announce that they will receive 15,000 converts from Europe during the present summer and fall.

A people's church, to cost $100,000, to be erected in Boston, will be the largest religious edifice in New England.

Charles N. Ahstron, a Swede, writes from Stockholm that he proposes to bring to America Swedenborg's little summer-house, the only thing connected with that theologian remaining in Sweden.

In the colored population of the South the Catholic Church sees a large field for mission work, and the *Catholic Review* urges all parishes and priests to enter upon the work, the field being ripe for the harvest.

The Rev. W. McCann, Moderator of the English Presbyterian Synod, alluding to the question of Christion economists, recently remarked that England spent £127,000,000 in drink, and only £2,000,000 on missions.

It is proposed in England that the house in which Darwin was born be purchased by the public authorities and preserved from destruction, and that a tablet be placed upon it recording the event that has made it famous.

Twenty-three families of Russian Jews have returned to New York from Philadelphia, complaining of their treatment, and begging to be sent back to their native land. Arrangements have accordingly been made with a steamboat line to place them in the homes of their youth.

Joseph Cook's lectures in India, though well received by some, have been severely criticised by several of the leading journals. The *Philosophical Inquirer* of Madras, one of the native papers, says: "His utterances were mostly of untruthful nature; his tongue was vile; his wisdom, above the average order, was seen in his smashing under his heels the names of the leading thinkers, scientists and heretics of the day on both sides of the Atlantic."

The New York "Thirteen" Club has lately partaken of its seventh annual dinner. The menu was printed on cards cut in the shape of a coffin lid and the repast consisted of thirteen dishes. The organization has thirteen times thirteen members, the initiation fee is $13, the monthly dues are thirteen cents, and still, despite the awful showing, there are applicants for fellowship awaiting the death of present members.

Mr. Emerson, in the days when his mind was most darkly clouded, never forgot two things—his exquisite courtesy and his love for his friends. At one time when memory had failed him, a visitor happened to mention Dr. Furness of Philadelphia. "Yes, to be sure," said the old man, with an awakening of remembrance and delight, "Furness is my dear friend, a most lovely gentleman." And his old animation came back in talking of his friend.—*Advance.*

The Colonel, who lives in the South, was finding fault with Bill, one of his hands, for neglect of work, and saying he would have no more preaching about his place—they had too many protracted meetings to attend. "Bill aint no preacher," said Sam, "he's only a 'zorter." "Well, what's the difference between a preacher and an exhorter?" "Why, you know, a preacher he takes a tex', and den he done got to stick to it. But a 'zorter—he kin branch."

The judicial oaths bill has at last been decided in the French Chamber. A proposal was made to meet the objection to an oath by defining as an attestation upon honor and conscience, implying no profession of religious belief, but this was negatived. In its place the formula "On my honor, faith and conscience I swear" was adopted. The existing phrase, "Before God and man," was stricken out by 313 to 96 votes. Another clause was carried forbidding the erection of religious emblems, crucifixes, and pictures of the crucifixion in courts of justice, by 219 to 197 votes.

A remarkable case is now being tried before the courts of Australia. A Roman Catholic merchant left in his will a bequest of $7,000 to be used to deliver his soul from purgatory. The executor, who is not only a skeptic but a humorist, demands legal proof from the local priests that the conditions of the will have been complied with before he will pay over the money. The burden of an unexpected problem is thus thrown on the church, as it is called on to prove, to the satisfaction of a court of law, that purgatory has an actual existence, that prayer has power to release souls from it, and also that this particular soul has been released.

An old man living near Pittsburgh, believing that the Lord is soon to visit the earth with another flood, is building an ark after the pattern of the Noachian vessel. It is 228 feet in length by 48 feet in width, and will have a capacity of one hundred tons. The builder, John R Randolph by name, has been remonstrated with by his neighbors time and again, but without effect. He looks for the flood by the middle of October, and hopes to finish his ark by the first of that month. In the meantime he is making arrangements for the reception of as many representatives of the animal kingdom as he can find, and is sending invitations to a great many ladies and gentlemen whom he wishes to take in out of the wet.

A Frenchman has recently made some curious experiments upon himself, and as a result has announced to the world that it is possible to control dreams and make them either pleasant or otherwise. His method is to stimulate the brain through the agency of heat, and to place the body in certain positions. He finds that by bandaging the head with a layer of wadding his dreams always become sane and intelligent. As regards the position of the body, the results, so far as the nature of the dreams are concerned, are varied. For example, when he lay upon his back he experienced luxurious and sensorial dreams. To sleep on the right side brought him dreams which were absurd and full of exaggeration, and which brought old matters vividly back to his mind. While lying on his left side the exaggerated character of the visions disappeared. They became sensible and intelligent, and recalled more recent experiences. The phenomenon of speech in slumber was also more apt to be noted while the body lay in this posture.

The Great Railway of the West is the CHICAGO & NORTH-WESTERN, running several through trains daily without change over its lines to Omaha, St. Paul, Watertown, Pierre, Dak.; Marquette, on Lake Superior; Milwaukee, Wis., and, of course, intermediate towns. The road is well equipped, good time is made, and the connections are close with all roads at junction points.

Mr. D. Johnson, Arlington Heights, Ill., has kindly donated one year's subscription to Mr. E. C. Culver, Swede Point, Iowa.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

We have just received an order for a book from some person at Pawnee Rock, Kansas, but the party fails to sign his or her name.

Quite a large audience assembled at Martine's Hall last Sunday evening, to listen to the lecture by Mrs. Bullene, on "What is Psychology?"

On next Sunday at 3 P. M., Mr. Henry Slade will speak at Martine's Hall, 55 South Ada Street, under the auspices of the Management of the Mediums' Meeting, which occupies the hall at that hour. Admission 25 cents.

Dr. J. K. Bailey spoke at the Lily Dale Camp Meeting, Cassadaga, N. Y., June 19th; at Penn Line, Pa., July 9th. His local address, until further notice, will be: Sterlingville, Jefferson Co., N. Y.

A. B. French lectured last Sunday at Middlefield, Ohio, to a large audience. On the 22nd and 23rd he will be at Harwick on Cape Cod. From there he goes to the Onset Bay Camp Meeting. In September he will make a visit to Chicago.

J. M. Westerman, of Quincy, Ill., writes: "We have organized with about twenty members, and hold circles at Mr. A. Brends. We have ten mediums, four of whom are speaking mediums. We meet three or four times a week."

We have received from J. Selby Ixon, Secretary of the Dunedin (New Zealand) Free Thought Association, an excellent photograph of the scene at the laying of the foundation stone of Lyceum Hall. A large number of people were present.

Mr. Henry Houghton, of Cleveland, whom our Chicago readers will recollect for his efficient services last winter in connection with the meetings which resulted in the formation of the Second Society, spent last Sunday in the city, and was cordially greeted by his numerous friends.

Prof. J. R. Buchanan, in a letter received by us last week, says: "I think you treat the hypotheses as to spirits helping out fraud very properly, and I am amazed at the credulity of some intelligent Spiritualists on this subject." The worthy doctor need not be amazed. Association with such creatures as Crindle, Bliss and others of like character, must of necessity cause deterioration spiritually, intellectually and physically of those so associating.

One whom we well know, speaks very highly of R. W. Flint, a medium for answering sealed letters, and who resides at No. 1,327 Broadway, N. Y. He alludes to him as follows: "I sent him a sealed letter requesting the spirit addressed to consult with my personal friend, S. S. Jones, in regard to one matter to which I alluded. In due time the letter was returned, answered in a manner characteristic of the writer in earth-life. He stated that he called upon Mr. Jones, as requested, and that he would heartily cooperate with him. Not understanding how he could so readily find Mr. Jones, a total stranger to him, and thinking there might be some mistake, I called on Mrs. Bishop, No. 15 North Peoria St., and asked her controlling spirit if he could determine whether the statement was correct. He said it was, and that Mr. Jones was present and could answer for himself. He then wrote through the medium's hand: 'The old gentleman called for me while I was at The Council of Progress and Peace, a society in which I am interested, and we consulted together.'"

The Religio-Philosophical Journal Gazetted in the Lone Star State.

We call the attention of our readers to the prospectus of the RELIGIO-PHILOSOPHICAL JOURNAL, published at Chicago. In the realm of free thought and a candid exposition of the doctrines of modern Spiritualism, the JOURNAL is the leading newspaper of the United States. It is conducted with great ability, numbering among its contributors some of the most eminent minds in the country. Spiritualism, like all other systems of a moral and religious character, is tainted with fraud. Bogus mediums have done more to bring reproach upon Spiritualism than all other causes combined. There is a schism in the ranks of Spiritualists. The *Banner of Light*, published at Boston, is the organ of bogus mediums, and will wink at any fraud. The JOURNAL for the past ten years has been making a gallant fight against every species of fraud, showing no quarter to the scamps who go from one end of the land to the other, deceiving the unwary with their clap-trap performances, which pass current as Spiritualistic manifestations. Modern Spiritualism is one of the grandest and most beautiful systems of religious philosophy in the nineteenth century, but it has been degraded by charlatans, and it is against that class of impostors that the JOURNAL is waging an unrelenting war, and for so doing it has brought upon itself the hue and cry of frauds, who cloak their deviltry within its ranks. It is hated and feared by the New England wing of the Spiritualists, whose exponent is the *Banner of Light*. The JOURNAL contains the best thoughts on the great moral religious questions of the day. Its contributors are men and women of the keenest intellects. You can never put your money to better use than subscribing for this excellent journal. We call particular attention to the prospectus, which will be found in this issue of the *Gazette*.—*Gate City Gazette, Dennison, Texas.*

The *Gazette* has our sincere thanks for its plain expressions. It has been the good fortune of the JOURNAL to gain the respect and earnest good will of the secular press to a degree never before equaled by any Spiritualist or free thought paper. The causes producing this desirable result are forcibly stated by our brilliant Texas contemporary. "It (the JOURNAL) is hated and feared," says the *Gazette*, "by the New England wing of the Spiritualists, whose exponent is the *Banner of Light*." This expression is liable to mislead those who give it a careless reading. The JOURNAL has a host of warm friends in New England among the clear-headed, moral, order-loving Spiritualists; but it is "hated and feared" and misrepresented by that wing of Spiritualists whose especial *organ* is the *Banner of Light*. The constituency, however, to which our Boston contemporary caters, is scattered over the whole country. Wherever in the ranks of Spiritualism the *Gazette* finds a charlatan or a *gobemouche*, it will find in that individual an admirer of the *Banner*.

Testimonial.

To the Editor of the Religio-Philosophical Journal:

I regret that I am obliged to leave Chicago without seeing you again, as I wished to tell you of the great relief I obtained under the treatment of Dr. S. J. Dickson. Friday morning, as you know, I was suffering great pain and utterly unable to attend to my business; his treatment relieved me at once, and although he has given me but three manipulations, I am feeling much better than I have before since I left New York, and am satisfied that the improvement, if not permanent, will continue until I return again to Chicago, when I shall place myself under his care with the expectation of a permanent cure. I never saw so strong magnetic and electric power in a healer before, and should hardly have credited the possession of such by any human being, had I not been a personal witness to Dr. Dickson's powers, and you know how much experience I have had in that direction, having been fellow sufferers and sympathizers for so many years. I certainly can recommend him to any suffering from disease, and I hope to be able to testify further to what would seem to be almost miraculous powers on my return to your city.

Fraternally yours, NEWTON S. OTIS.
(117 Fulton St., New York.)
Palmer House, Chicago, Ill., July 16th, 1882.

NEMOKA.

The Contemplated Camp Meeting Ground for Michigan.

To the Editor of the Religio-Philosophical Journal:

I feel that there has not been enough said about our Michigan Camp Grounds. To me it seems the most practical of anything that has been started in this State. It is situated on a small lake ten miles from the capitol, and has every other convenience that in time will make it as pleasant as any of the eastern camp grounds. I hope all the friends in Michigan will interest themselves in this new movement and all work together to make it a grand success. For circulars, send to J. M. Potter, Lansing, Mich. He is now President of the State Association of Spiritualists and Liberalists. He has charge of the Grounds and seems to be the right man in the right place. MRS. R. A. SHEFFER.
South Haven, Mich., July 8th, 1882.

The Psychological Review for July.

Contents: Imagination and Experience; Our Existence in Eternity; Ghostly Visitors; Krishna and Christ; The Great Kingsbury Puzzle; Brief Notices of Books; Monthly Summary of Contemporary Spiritual Opinion; Notes and Comments. There is a great deal of wholesome food for thought in each of the articles. Price, single number 35 cents. For sale at this office.

TRIAL SUBSCRIBERS TAKE NOTICE.—If you like the JOURNAL and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

In another column will be found the advertisement of Pahspe: A New Bible by Dr. Newbrough. It will probably be hailed with delight by a great many who have been looking forward to its publication for some time.

Mrs. Bullene will lecture next Sunday, answering questions in the morning, and in the evening speaking upon the subject: "The practical uses of Spiritualism in the life that now is."

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for $2.80.

The criterion of true beauty is, that it increases on examination; of false, that it lessens. There is something, therefore, in true beauty that corresponds with right reason, and is not merely the creation of fancy.—*Greville.*

Business Notices.

DR. PRICE'S Perfumes rival in excellence the perfumes of this or any other country.

HUDSON TUTTLE lectures on subjects pertaining to general reform and the science of Spiritualism. Attends funerals. Telegraphic address, Ceylon, O. P. O. address, Berlin Heights, Ohio.

THE WONDERFUL HEALER AND CLAIRVOYANT.—Diagnosis by letter.—Enclose lock of patient's hair and $1.00. Give the name age and sex. Remedies sent by mail to all parts. Circular of testimonials and system of practice sent free on application. Address, MRS. C. M. MORRISON, M. D., P. O. Box 2519 Boston, Mass.

DR. PRICE'S Flavorings of Lemon, Almond, etc., are as natural and strong as can be made.

SEALED LETTERS answered by R. W. Flint, No. 1327 Broadway, N. Y. Terms: $2 and three 3 cent postage stamps. Money refunded if not answered. Send for explanatory circular. 21-23tf

USE Dr. Price's Cream Baking Powder; for, the purer the articles that compose our daily food, the better they are for health.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.—Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address, E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES.

Grove Meeting in Ohio.

The Spiritualists of Paulding and Defiance Counties of Ohio, Allen and DeKalb Counties of Indiana, will hold their annual Grove Meeting on the [illegible] and [illegible] of August, in [illegible] grove, north of Antwerp.
H. E. CHAMPION, Secretary.

Onset Bay Spiritualist Grove Meeting.

The sixth annual session of this Association at East Wareham, Mass., on the line of the Old Colony R. R., commences Sunday, July 16th, 1882, and closing Sunday, August 13th, 1882. The following speakers are engaged: [illegible]

Several test mediums will hold public and private seances during the meeting. Good music will be in attendance at every advertised session, and entertainments of a varied character will be in charge of Mr. Chas. W. Sullivan.

Excursion tickets to Onset Bay and return are sold at all the principal stations on the Old Colony Railroad at reduced rates. The fare from Boston to Onset Bay and return is $2.15, and at proportional rates from all stations. Full particulars as to the time of trains and price of tickets will be found on the time-table of the Old Colony Railroad, issued June 19th, and supplied at their depots.

Mr. [illegible], permanently in charge of the grounds at Onset Bay, will give information to applicants as to location and price of lots. Direct all letters to Onset Bay, East Wareham, Mass.
[illegible], Clerk.
W. D. CROCKETT, President.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 10:45 A. M. and 7:45 P. M. Lecturer Mrs. Emma F. Jay Bullene, trance speaker. At the morning service Mrs. Bullene, under spirit control, will answer written questions from the audience on subjects relating to the facts and philosophy of Spiritualism.

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall 55 South Ada street, each Sunday at 3 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.
P. E. FARNSWORTH, Secretary.
Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 55 West 33rd St., near Broadway, every Sunday at half past ten, A. M., and half past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ P. M. sharp.
All Spiritual Papers sold at all our Meetings.
S. B. NICHOLS, President.

Passed to Spirit-Life.

Passed to spirit-life at Craig, Mo., June 23rd, Mrs. Christina Lanceuse, wife of Capt. J. Y. Lanceuse, aged fifty-seven years.

Mrs. Lanceuse was a pioneer settler, well known and highly esteemed for her benevolent works, kindness to the sick, fine social qualities and intellectual and spiritual culture. She was known as a Spiritualist, without guile and without fear, and her last days were full of [illegible] and [illegible].
Craig, Mo. WALLACE DOWNS.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

The Law's Demand—A Plea Against Capital Punishment.

BY E. R. STILES.

The law's demand is satisfied,
Human revenge is gratified!
The fatal gibbet has been sprung;
Guiteau, the assassin, has been hung!

"A murderer of darkest hue,"
Men say. It may be true,
But pause and ask, "What made him so?"
Answer the question, if you know.

Was it because he willed to be
A murderer? Ah! no, not he!
"God's inspiration," oft he said,
Alas! Alas! 'twas man's instead.

For everywhere do men create
By thought of jealousy and hate,
A moral poison, which may be,
More deadly than the Upas tree.

And thus the very air men breathe
May with this moral poison seethe,
Until, through hand of weaker one,
Some dark and hideous crime is done.

Pause! for a moment and behold
The strife for power, the strife for gold,
Then tell us, if you can, we pray,
What law controls the world to-day?

Is it the law of equity,
Of truth and justice that we see?
Alas! man's selfishness has been
The primal cause of this dark sin.

But what of this sad brutal deed
That men call "justice?" Shall we plead
That they "did but the law fulfill?"
What says the law? "Thou shalt not kill!"

And yet to-day, in this, our land,
Hundreds of men would calmly stand,
And see a poor, weak brother killed,
That thus the "law" might be fulfilled.
How long, how long, shall this foul shame
Rest on America's proud name?
How long, how long, pray shall it be
Ere from this blot our land is free?

Worcester, June 30th, 1882.

Notes on Religio Readings.

To the Editor of the Religio-Philosophical Journal:

A correspondent (Mr. Thompson) thinks "our greatest need is a better defined idea of God." He admits that all past study and reasoning have failed to solve the problem involved; but is quite confident that if we but begin right "it is as easy of solution as any problem in mathematics." Exactly so, "if we begin right;" but there is the hitch, that stubborn "if," and the right starting point.

According to the brother's entire conscientiousness, I would invite him to the solution in the RELIGIO-PHILOSOPHICAL JOURNAL, but for one reason, viz: His demonstration while satisfactory to his mind, already convinced, would, beyond doubt, prove as foggy to the majority of thoughtful, but doubting readers, as have all past efforts in that direction. Moreover, if his first effort did not result in columns upon columns of argumentation, such result would come of the many inquiries of readers, who would still fail to see the mists cleared away.

The inherent difficulty, or one, is that theists will only be content, perhaps should only be, with an infinite God; and such a being is beyond demonstration to finite capacities. I have often thought Theodore Parker was very near the truth when, with characteristic honesty, he admitted that man's reasoning powers were inadequate to the task of demonstrating either his own immortality or the existence of Deity, that these fundamental truths were to be accepted upon the voluntary teachings of the soul—its intuitive assertions, or, as our good brother Stebbins put it, "the inner voice." Spiritual phenomena confirm the testimony of this "inner voice" when it asserts that man's spirit body is deathless; and so I am the more content to be satisfied with its teachings as to an all sufficient spirit power, which I rather love to call "Our Father," but which may well be called God. Beyond this why rack the brain for nought? *Cui bono?*

Of all truthful spirits who have come back to earth with messages of love, not one has asserted any other knowledge of the existence and attributes of the "Over Soul," or, if you will, of God, than was his or hers in this life; but I believe their uniform testimony rightly interpreted is that, with the increasing experiences of their new life, the natural intuition broadens and strengthens to the silencing of all doubt. With this, why not rest satisfied? When in practical earth-life so many problems in science and ethics, which are solvable, press for attention, why torture the mind with mysteries too high, too far reaching to be grasped by finite powers?

PACIFIC SPECIFIC.

All hail! that "Pacific Specific!" Your correspondent of the incisive trenchant pen, (albeit I think him sometimes well nigh hypercritical, that in hewing to the line, he now and then cuts it), W. E. Coleman, and they who have stood with him, see now that they have not wrought in vain. They see the harvest ripening—yes, even now they begin to gather sheaves.

Indeed, these cheering signs are not peculiar to the Pacific Slope. Light seems to be breaking all over the skies; and many to whom Spiritualism is dearer than gold, but whose hearts have been full of distressing doubts and misgivings, in the quite recent past, take courage and renew their vows; for they see, not far away, the triumph of honesty and truth. Right here let me express accord with a correspondent (name not now in mind) who was so well pleased with the *Olive Branch* article, and Mrs. Hyzer's letter; not that either expressed any other than doctrines for which the JOURNAL has long fought, but at this precise juncture, they are cumulative testimonials of superior worth. C. C.

Washington, D. C. June, 1882.

To the numerous correspondents who are constantly striving to fill our columns with a useless discussion of the "God question," we commend the remarks of our Washington contributor. We do not think it profitable to fill the JOURNAL with these discussions; they convince nobody and take space that can be put to better use.

A Medium on the Situation.

To the Editor of the Religio-Philosophical Journal:

I find there are many who express their approbation with regard to the course you are taking in sifting out the chaff from the pure wheat of Spiritualism. I have come to the same conclusion of late, that there is much foolishness and a great deal of deception practiced, with many who pretend to be mediums for trance speaking, test, and for materialization. Would it not be a good plan, Mr. Editor, for each society to choose a committee of three, who are known to be well versed in Spiritualism, to judge the merits or demerits, as it may be, of all public mediums? I think the community would have more confidence in the decision of such a committee than they could in a committee chosen from skeptics, who know nothing about Spiritualism. I take your paper and consider it the most liberal of any paper in the spiritual ranks, and take sincere pleasure in recommending it both at home and abroad.

Adrian, Mich. M. L. SHERMAN.

G. M. Paul writes: I cannot do without the JOURNAL, although I have not read it one year yet. I am a Spiritualist. I was a Methodist until two years ago, when I commenced having circles in my own house. This caused a great commotion in the church I then belonged to. I was openly assailed in conference and in consequence of the unchristian treatment by the members, I left the church. I have made many converts, and have good meetings and circles when I am at home in Iowa. I have good mediums in my own family. I admire very much the course the JOURNAL pursues in sifting out the false from the true. Hew to the line, let the chips fall where they may. God bless you.

A Question Concerning the Management of Children's Progressive Lyceums—Experiences in Spiritual Phenomena, Etc.

To the Editor of the Religio-Philosophical Journal:

In the JOURNAL of June 10th, your able correspondent, D. M. Cole, draws a sad but truthful picture of the languishing and inefficient condition of our childrens' lyceums. As success in these important institutions must lie at the foundation of permanent success to our beautiful philosophy, whatever will show wherein we are wrong in their management, and point out better methods of procedure, cannot fail to be of paramount importance. Bearing on this I will briefly state a query that was advanced during last Sunday's services in the Cleveland Lyceum, by the Assistant Conductor, Mr. Chas. Collier, and which not only called forth some pointed remarks from Mr. Russell, an old valued friend of the lyceum, just returned from a nine months' visit amongst Spiritualists in England, but drew out considerable comment, pro and con, after the session was closed. Mr. Collier's query or rather suggestion, was this: Whether it would not be better to open each session of the lyceum with some form of invocation or prayer addressed to the good spirits we believe are around and about in their desire to aid and benefit us, or to the great Supreme Spirit of all, asking a blessing on our efforts in behalf of the children, instead of (as our lyceum was at present conducted) commencing the services with not the slightest recognition of anything superior to ourselves, and with as much apparent indifference as though entirely ignoring the beautiful idea of good spirit help, as Spiritualists we profess to believe in. This was supplemented by the remarks of Mr. Russell, a white-haired gentleman of large experience and benevolent heart, who stated that he found the Spiritualists in England far more reverent and earnest in their services than those he met here; that in all their gatherings, in their circles and séances, earnest prayer for the aid and comforting manifestations of good spirits was ever invoked, and the result was such an influence of power and feeling of goodness as he found sadly lacking on this side of the ocean; concluding with the suggestion, whether in our determination to cut loose from the superstitious dogmas and creedal fetters of the orthodox churches, we had not drifted into the fatal error of cutting loose from much that was truthful and good.

Of course, there will be wide difference of opinion touching the salient point—the importance of prayer, or recognition of helpful influences to be gained from the spirit spheres. * * * But it is worth while to ask, whether a state of affairs in our Cleveland Lyceum I will give, obtains in other lyceums, whether it arises from a common cause, and if it is well that it should be so; namely: The exercises begin without the slightest allusion to, or recognition of, any superior power, good spirits, or beneficent influence whatsoever, just as you might begin a fair or picnic where fun and frolicsome amusement was the only object in view. In consequence, the children, often sidle about the floor in wild groups, romping and shouting, drop to their seats in straggling, indifferent fashion, with an utter want of that reverent seriousness we instinctively associate with the cultivation of our moral well-being. As was remarked to the writer by a visitor—a lady of superior culture and refinement—after attending a session of the lyceum: "If what I have witnessed this morning is the legitimate outcome of your teaching, I should not wish any of it for my children. Proper independence is a good thing; but when it is independence degenerated to license of indifference, it is sadly out of place amongst children. Why, there seemed such lack of reverent feeling, —such an utter want of respectful deference in the pupils to their elders and teachers, as I never saw evinced in a school before."

It is painful to be compelled to the admission, that in large measure these strictures were deserved. Hence the query may well be put: In the total lack of any invocation to a higher power—any prayer for beneficent influences from the good spirits beyond, whereby we seem to lose all recognition of the angel throng and Great Spirit of all we profess to believe in, in the exercises of our lyceum, do we not directly cultivate feelings of careless indifference in the children, and want of reverence for almost everything, whether human or divine?

EXPERIENCES IN SPIRITUAL PHENOMENA—DEATH WARNINGS, ETC.

Long before modern spiritual phenomena had been thought of, I became cognizant of circumstances transpiring in my father's house that cannot be accounted for on any of our known normal conditions. The first occurred when I was too young to take note of it except as it was borne to my memory from hearing it discussed by the elders. A brother some eighteen months old was lying very sick in a cradle, watched by my mother and an aunt who lived with us. They had no thought the patient was going to die, until, without the slightest touch from any one, the cradle began to rock, and continued to do so several minutes. From that moment it was felt that this was a "death warning." The child died on the following day.

A number of years afterwards, a gentleman named White, of Sheffield, (England,) came to reside with us. He had separated from his wife, who staid in Sheffield, some thirty miles away. He brought with him a curiously carved stone pitcher, an old fashioned heirloom of the family. On every evening this was placed far back out of the way on a broad dresser, in readiness to receive a pint of milk for Mr. White's breakfast, during more than a year. A sister of my father, who lived with us in the capacity of house maid, was accustomed to go down stairs early each morning to light the kitchen fire. One day, she had no sooner reached the foot of the stairs than she gave a piercing scream and fell down in a dead swoon. On rushing below, my father learned that Mr. White's pitcher, standing clear back at least two feet and a half from the edge, began to glide across the dresser top, and, falling to the stone floor, was dashed to pieces just as my aunt reached the hall, and chanced to cast her eyes on it. On the following day Mr. White received news of his wife's death, and that she had passed away at the exact time when the family pitcher was broken.

Some considerable time afterwards, in the same home, the wife of my mother's eldest brother came from Sheffield to spend a few weeks visit. She had left her husband in robust health, and little dreamed that his days where numbered. About two weeks after her arrival, and curiously enough, immediately following a conversation wherein she told my mother that her wedding-ring had never left her finger since first placed there, and she trusted it never would be taken therefrom, not even in her grave, she went upstairs to make one of the beds; and though she had shown my mother that the ring was so secure on her finger it could not be drawn off, when she had made an end of her task she found that the ring was gone. She first gave hurried search for it, then, in great excitement summoned my mother and father's sister to help, but they looked in vain; and though both bed, pillows, bolster and mattrass where unripped, that every stem might be laid bare, and the carpet taken up, and every nook and cranny of the room explored, as well as the rest of the house gone over, the ring could not be found. Then my aunt gave a great cry, shrieking that her husband was dead. This foreboding proved only too true. He died at the precise hour when the wedding-ring was lost, nor was it ever afterwards found.

Similar to this was a circumstance that seemed, to give warning of the death of a niece—only it occurred several days prior to dissolution. In the middle of the night, in this city, some ten years ago, a vase of Bohemian glass, made a birthday present to my wife by this neice a few years before, and which had stood undisturbed on a solid mantel shelf ever since, fell with such a crash as to wake the entire family, and was broken into an incredible number of pieces. My wife expressed the firm conviction that that was a call for the sick one. It proved to be so.

But the most marked occurrence of this kind happened in Cincinnati, shortly after my advent to this country. For a long time my mother had felt an intense desire to come to this home of freedom, and finally persuaded my father to send me forth as a sort of pioneer to smooth the way. The latter died soon afterwards, when the widowed mother bent all her energies to follow her eldest son. I mention this to show that her whole soul must have been centered on myself at this trying period of her history. One evening, soon after supper, our then young family being asleep in bed, I was seated on a low rocking chair in front of an open fire of logs. My wife was seated a short distance to my right, and a very matter-of-fact middle-aged man who lodged with us, a little to the left. We were conversing on some indifferent subject, when suddenly a smart, quick blow was struck on the side of my chair-rocker that stood next to my wife. It seemed to be such a blow as would be made with a solid stick about the size of a man's finger. The sound was not only sufficient to fill the goodly sized room, but it vibrated with a clear ring through the entire chair and in the floor, so as to be felt by all of our feet. I quickly bent my head to the rocker, with the exclamation: "What in the world's that?" Then I ran down into the cellar to see if some one might have struck the joists under the floor. The cellar door was securely fastened on the inside, as was the one little window. Strangely enough, not one of us, though utterly unable to account for the blow, gave thought to any supernatural agency, until more than a month afterwards, when a letter came to tell of my dear mother's death. She had passed away at the very moment when that signal was given. Is it any wonder that her spirit, so long and eagerly bent on a home with her son, should be impelled by irrepressible sympathy, to wing its flight to his side with token of her presence, the moment it was freed from the clog of earth-life?

Cleveland, Ohio. W. WHITWORTH.

An Inquiry!

To the Editor of the Religio-Philosophical Journal:

Please give me information on the following through the JOURNAL or otherwise. I and others of this place have been holding circles at my house during the past three months. We have had demonstrations in table tipping and the spelling out of messages. Some times we get what we would be willing to accept as reliable; then, perhaps, at the next sitting the former message is contradicted! We have had the names of our departed friends spelled out correctly; then again a spirit would come and contradict the same and say that he had done it, and refuse to give his name, or if he did, give one not known to me. My wife's father came (or some one personated him) and spelled his proper name thus: "William Demoss," then he gave the following message: "Write to Thomas Demoss, city of Baltimore," giving the number of his dwelling and the street, Indiana street. The letter was sent, but was returned—no such street there. William Demoss has been here since and says it was not him that gave the direction before; but says, "Write again and direct to Thomas Demoss, Warsaw street," giving the number of the dwelling. How are we to act in the matter in order to get genuine messages?

Madison, Neb. W. H. HARRIS.

The experience of this inquiring friend is by no means uncommon or unique. The same confliction in statements and untrustworthiness often becomes a stumbling block in the way of those who would investigate. The communications may come from deceiving spirits, but more often are the result of imperfect conditions which distort the best intentioned thoughts seeking utterance. Both these may exist at the same time. We know from actual experience, and that of others, that if the circle be continued and no special attention given to the contradictory communication, that the conditions will become better and there will be no more untruthfulness. We place emphasis on *"special attention"* given to the contradictions, because if this is done, a conflicting and exciting element is introduced which will greatly agitate the matter and ultimately produce disgust.

Sit, then, patiently and regularly, accepting whatever may be given, for what it is worth; recognize the fact that there are all grades of spirits as well as mortals, and at best the means by which they communicate are very imperfect, and many spirits are not well versed in the means of conversing with those of earth. Hence when you receive anything of value treasure it well; and if the messages fail, are faulty or untruthful, take them as such and let them pass. In this way you will find that week by week, you will have less to cast aside and more to esteem.

Letter from Grand Rapids, Mich.

To the Editor of the Religio-Philosophical Journal:

Since the commencement of the new year the Spiritualist-Liberal Society of this place has been favored with speaking from Mrs. E. C. Woodruff, Dr. A. B. Spinney, Mrs. Nellie J. T. Brigham, A. B. French and Dr. J. M. Peebles. Good audiences of intelligent thinking people have listened with marked attention to these eloquent speakers. Both investigators and believers seem to take special interest in our growing philosophy, but further speaking has now been adjourned through the hot months till September when we hope to meet again with renewed strength and zeal.

Mrs. Maud E. Lord of your city also spoke here in June, gave some very interesting experiences of her mediumistic life, and awoke such interest in her séances that she has been called here a second time. She is giving good satisfaction again, and we hope to keep her with us a couple of weeks longer at least. Mrs. Carrie M. Sawyer, the original Mrs. Sawyer, from San Francisco, has also been here about a week with her daughter, and has elicited very favorable attention from some of the daily press. I reserve further notice of her séance until another time.

The JOURNAL, I am glad to say, has a very respectable list of subscribers in this city, and the list is growing. J. H. T.

This Carrie Sawyer is possibly a sensitive, and certain phenomena probably occur in her presence, but her reputation is so vile that no decent family should run the risk of allowing her to contaminate their home with her presence and influence. If she has psychic power she supplements it with fraud. That such a person should be well spoken of by daily papers may be easily accounted for and must not be taken as evidence for Spiritualists to be guided by.

Letter from the Sister of E. V. Wilson.

To the Editor of the Religio-Philosophical Journal:

It is very seldom that I obtrude on your much crowded sheet, but really having something to say, I make the venture. Being really pleased with the vigor with which you are sifting the mediumship of the day, there is another phase which in my humble opinion might be spoken of to good effect also. That is the predisposition in so many mediums to self-psychologize themselves into the idea that some eminent person is controlling them to lecture to the public. We, the family of E. V. Wilson, are sometimes pained by finding ourselves confronted with garbled words in his name, and he must have greatly increased in power to be able to control so many as I find recorded in the spiritual papers of the East. Indeed, I find he is exceedingly busy from San Francisco to New York. I know my good and noble brother is not idle. Our angel mother told me months before he passed away that there was a great mission awaiting him. In my opinion it would be wise for words to be spoken in this matter. How can we expect persons who have never studied the principles of spirit-life, to learn so quickly to give such glowing accounts of receptions there, as Mr. Garfield and many others have been represented as doing. MRS. P. W. STEPHENS.

Carson, Nevada.

Geo. F. A. Hildge writes: I fully approve of the course you are pursuing and trust you will finally succeed in putting to rout every charlatan in the ranks of Spiritualists, and remove the stigma under which Spiritualism rests through the workings of such notorious frauds as have recently been exposed in your columns.

We do not expect to wholly suppress charlatanry and deception, but we do hope to aid in enlightening the public as to the methods of tricksters to such a degree as shall render their vocation precarious; we also hope with the aid of the able corps of contributors who assist in making the JOURNAL such a powerful instrument for good, to help educate the general public to a truer appreciation of Spiritualism than now prevails with a limited class, who see in it only something that insures them against an orthodox hell hereafter and panders to their love of the marvellous here. The JOURNAL'S subscribers are missionaries doing their share in removing the errors and developing the intelligence and spirituality of their neighbors, and daily assurances come to us of the great help the JOURNAL is to them in their efforts.

A Rational View, and Good Advice to Michigan Spiritualists and Liberalists.

To the Editor of the Religio-Philosophical Journal:

I notice in your paper of June 24th, a complaint by a correspondent, and editorial remarks on the policy of engaging as a speaker, Mr. J. H. Burnham at our spiritual camp-meetings. I have known Mr. Burnham intimately for about twenty-five years. He is a personal friend of mine, and I admire the energy and ability he has shown in investigating the claims of the orthodox creeds, I still more admire the moral courage that he has shown in renouncing them and withdrawing from the church when he became convinced of their errors. But Mr. Burnham is not a Spiritualist. He is, though, a very strong ally to help us to resist the encroachment of the church. Is that a sufficient reason for engaging and paying him to speak at the Spiritualists' meetings? Those who pay must be the judges. I have heard the complaint made for a number of years that Spiritualists were paying Mr. Burnham for preaching that which we do not believe or have any sympathy with, and that he gets "the lion's share of the pay." In the long run, people will only pay for what they prefer to have, and what gives them the greatest enjoyment for the cost. Does not that principle tell what the result of this dissatisfaction will be? Let those interested make a note. The discrimination, if any, in favor of Mr. Burnham's pay, must be charged, mostly I think to those who have managed these meetings.

There are in Romeo quite a number of persons who rank high as business men, who hold substantially the same views as Mr. Burnham on the subjects of life, death and immortality; but these men did not go to Orion to the Spiritual-Liberal camp meeting. Somehow they are not interested in the topics discussed at such places. They hardly ever go and the support of the liberal speakers comes mostly from the Spiritualists. This state of things cannot last always. Let Mr. Burnham organize a society of the liberal elements who are in full accord with his views. Let them support him; let the Spiritualists take care of themselves. Where there is a common object, let them work together. On subjects where they have nothing in common, let them be organized and work independent of each other.

Romeo, Mich. S. H. EWELL.

The Orion Camp Meeting.

To the Editor of the Religio-Philosophical Journal:

I have just returned from the eastern part of the State where I have been to attend the Orion Camp Meeting. The meeting, as a whole, was a success, but the Spiritualists made it so. Mr. Burnham is an able man, but I heard much complaint in reference to his using vulgar stories to create a laugh in his speech. It was estimated that there were over a thousand people on the Island Saturday, and more on Sunday. Mr. McCracken got me to act as Chairman of the meeting Saturday and Sunday; it was my first experience in that capacity, but I had no trouble in the discharge of my duty.

C. E. Watkins, the slate-writing medium was there and gave good satisfaction. A German lady of Detroit, who was not a Spiritualist, had a séance with him, using her own slates (two of them) and got a long message from her father who died in Germany; it was written in the German language, and the father's name was signed in full. She never saw Watkins before. Another test was given to Mrs. Laraway, of Bay City, from her little boy who passed to spirit-life two years ago; Mrs. Laraway held the slates. Her boy printed the letters just as he used to do at school, and signed his name to the message. It was a great comfort to the mother.

A district association was organized next, meetings to be held the last Saturday and Sunday in August; all the officers elected are Spiritualists. The good work goes bravely on in Grand Rapids. J. M. Peebles lectured there two Sundays with good audiences. I hear that Mr. McCracken is trying to get up another camp meeting in Ionia. I placed some RELIGIO-PHILOSOPHICAL JOURNALS on the table, and before I knew it all were gone. I had two calls to speak in the eastern part of the State, but could not go. My health is improved and I expect to go to California in October. SARAH GRAVES.

Grand Rapids, June 30th, 1882.

A Suggestion.

To the Editor of the Religio-Philosophical Journal:

I have been reading "Samuel Bowles's Experience in Spirit Life." In one of his communications he expresses a strong desire to convince the people that he is the person he claims to be. He can do this very effectually by devoting a communication to a history of his earth-life. Let him go back for a few years and tell where he has lived, who were his neighbors, who were his political friends and who were his opponents. Let him describe the houses he has lived in, and fifty other things that might be named, and there are hundreds that will say, "He must be the veritable Samuel Bowles! There can be no mistake, for we know all about what he has been telling us."

Should the spirit give tests of his personal identity known to "Hundreds," there are thousands who would at once say: That facts so generally known as to have become public property are hardly to be taken as evidence of a spirit's identity, unless supported by strong collateral evidence.

Notes and Extracts.

A rational view of worship is an expression of the divine in man.

Are not flowers the stars of the earth, and are not stars the flowers of heaven?

Sensitive people wish to be loved; vain people wish only to be preferred.

The remembrance of a tender word will last long after you are in your grave.

There is no evil; what we call misfortune is but the shadow side of a blessing.—*McDonald.*

The true, the good and the beautiful conceived in the unity of their essence is God.—*Cousins.*

That a passion does not last forever, does not prove that it was not true while it did last—*Mallock.*

Rash words are scarcely more dangerous, and are generally much less unwholesome, than capricious silence.

We owe our escape from the enslaving and degrading power, of superstition to the influence of the Spirit-world.

It cannot be that life is a bubble cast up by the ocean of eternity to float a moment upon its waves, and sink into but nothingness.

We do not expect to see the world peopled with angels yet; the time has not come, but there can be a growth towards angelhood.

The present conceptions of Deity have followed the race through so many generations that it has become a part of themselves, and must be outgrown.

All errors spring up in the neighborhood of some truth; they grow round about it, and for the most part derive their strength from such contiguity.

One clap of thunder will sour milk and it can never be sweetened again. So, human confidence suddenly destroyed, can never be regained.—*Pomeroy.*

The world wants a more rational religion and less dogmas; more spirituality and less orthodoxy; they want information not blind belief; truth and not error.

In olden times, all the powers possessed by man were directed toward building up a God ideal; today we are building up men, preparing them for what ever may be in store for them, and we see no place for the atonement to creep in.

The dark ages were more dark and horrible, simply because the superstition of the people overshadowed everything, retarded intellectual growth, and prevented what religious light there was from burning, and waged cruel and bloody wars.

We are born for a higher destiny than earth. There is a realm where the rainbow never fades, where the stars will spread out before us like islands that slumber on the ocean, and where the beautiful beings that pass before us like shadows, will stay forever in our presence.

The adage, a little knowledge is a dangerous thing, is a very dangerous adage. If knowledge is true, I do not believe it be other than a valuable possession, no matter how infinitesimal in quantity. Indeed if a little knowledge be dangerous, who is there safe among us?—*Huxley.*

Mrs. Joe Wells, of Bodie, Cal., writes: Mrs. Mary M. D. Sherman, a highly esteemed friend, has sent me several copies of the JOURNAL, and I am more than pleased with its teachings and religion. I believe it to be a friend of truth, an enemy to untruth and frauds, and for this reason I wish my name added to your subscription list. I trust that through your paper I shall obtain many beautiful ideas, and much valuable information. Mrs. Sherman, through her psychometric reading, has revealed truths of an intelligence beyond earthly power. Her inspired pen has filled my soul with longings for more inspiration and knowledge.

W. L. Ballard, of Buena Vista, Texas, writes May you long continue to prosper and spread the good words of peace and love broadcast over the land. Even in this remote and priest-ridden part of God's vineyard, many of the young are ready for the good things that are in store for them, but the oppression of old ideas are too strong for them to cut loose from and think alone for themselves; but they very often drop hints sufficiently strong to show that they do not believe all they have been taught heretofore.

Mrs. Dr. J. K. Bailey, writing upon business to this office, says: Ever a devoted friend to truth and an opposer of fraud, I continue to be a friend to the JOURNAL and to those who have so nobly fought error and impure Spiritualism.

Mrs. E. Nichol, of Barry, Ill., writes: I like your way of dealing with error. I cannot see how any one with a knowledge of our faith can practice fraud. I hope you may have strength to fight the good fight and keep the faith pure.

Emeline Harding writes: I fully appreciate the high moral standard the JOURNAL has taken. I endorse its sentiments fully, and long may it live to fight the battles for truth and right.

Mrs. B. F. Gann writes: I have been taking your JOURNAL for a few weeks and am very much pleased with it.

Report of the Second Annual Convention of the New Hampshire State Spiritualist Association held at Keene, N. H., June 16th, 17th and 18th, 1882.

A small number of the members and friends of this Association met at Liberty Hall on the morning of the 16th of June. But few visitors having arrived at that time, an hour or two was spent in friendly interchange of thought and in planning the work of the convention. The Board of Managers greatly aided by our active and efficient President, Hon. E. J. Durant of Lebanon, and the friend of Keene, had prepared a banquet fit for kings. The speakers present at various sessions of the convention were as follows: Mrs. Emma L. Paul, of Morrisville, Vt.; Mrs. Sarah A. Wiley, of Rockingham, Vt.; Austen A. Simmons, of Woodstock, Vt.; H. B. Storer of Boston, and Anna M. Twiss of Manchester, N. H. Besides these, Mrs. M. C. Gale of Boston, and Dr. Edwin D. Wright of Washington, D. C., contributed some timely remarks.

Miss Jennie Hagan as an improvisatrice, was a marvel to all. Mrs. Gertrude B. Howard of Vermont, and Mr. Edgar W. Emerson of Manchester, gave descriptions and names of a large number of spirits, nearly all of whom were recognized. Music was furnished by Mrs. Minnie D. Emerson of Boston, a fine soloist, and Mr. Fred Hansell of Vermont, who entertained the audiences with some marvelously sweet whistling, and the local choir of Keene.

The convention was divided into three daily sessions of three hours each, and the audiences constantly increased to the close. The arrangement of the meetings was to commence all the sessions with a conference, then to have names and descriptions of spirits, and afterwards poems and the regular speaking, all to be interspersed with music. This programme was carried out generally.

The Secretary's first attendance was on the evening of the 16th, at which time an hour or more was given to conference, after which Mrs. Howard of Vermont, and Mr. Emerson of Manchester, N. H., gave each of them from twenty to thirty names of spirits who passed away mostly from the two States named above.

Mrs. Emma L. Paul gave a fine lecture at the close of this meeting.

On the morning of the 17th, the meeting opened with conference in which Dr. Storer, of Boston; Col. Bailey, of Hopkinton, N. H.; Mr. B. P. Burpee, of Manchester; Mrs. Gale, of Boston; Messrs. Brown and Hubbard, of Vermont, took part. Mrs. Paul gave another fine lecture before leaving for Manchester, where she was to speak on Sunday. Mrs. Emerson sang, and Dr. Wright made some excellent remarks on the "Law of Heredity." During the conference which was held at the afternoon session the secretary passed through the audience and succeeded in adding a goodly number of names of new members to the books of our Society.

Mrs. Howard and Mr. Emerson gave another long list of names and brief descriptions of the spirits claiming these names. The afternoon session closed by a lecture from Dr. Storer of Boston, reading by way of preface, from Walt Whitman's "Leaves of Grass." Dr. Storer's style of oratory and philosophic thought are well known in New England, and of course you of the West know him by reputation, if in no other way, so no eulogy is needed in this report. After closing this session a business meeting was held by members of this Association, for the election of officers to serve during the coming year, which resulted as follows:

President, Hon. E. J. Durant, of Lebanon; Vice-Presidents, Mrs. Geo. B. Ammidon of Manchester, B. F. Hutchingson of Milford, H. S. Chase of Plymouth; Treasurer, B. P. Burpee, of Manchester; Secretary, Anna M. Twiss, of Manchester; Board of Managers, Hon. E. J. Durant of Lebanon, Col. E. C. Bailey of Hopkinton, D. M. A. Davis of Keene, Mrs. A. E. Lamson of Manchester, J. W. Chamberlain, Jr., of Chesterfield; Auditor, H. V. Twiss of Manchester.

On the evening of the 17th the session opened with conference, followed by singing by Mrs. Emerson, after which Miss Jennie Hagan of Vermont, delivered several poems upon subjects given by the audience. Dr. Anna M. Twiss gave a short address, and the meeting closed by some exquisite whistling rendered by Mr. Hansell.

Sunday morning brought a severe rain storm which continued through the day and evening. Conference was held as usual, at the first meeting of the day. Then Mr. Emerson displayed his medium powers by describing and giving names of a long list of spirits, after which Mrs. Wiley followed by an address, which by its tenderness, reached the hearts of the people.

At 2 P. M. on Sunday, the convention met in the City Hall. The usual conference was dispensed with and Mr. Austen A. Simmons of Woodstock, Vt., one of the early and faithful workers of New England, took the rostrum for the first speech of the afternoon. Mrs. Gale, of Boston, was called to the platform for a short speech. She was followed by Miss Jennie Hagan with a poem, and a short discourse by Anna M. Twiss, after which the following resolutions were read and adopted:

Resolved, That in the varied spiritual phenomena characterized as physical, we have occular evidence of the continued existence and presence of our departed friends, hence, a *demonstration* of the "great problem of the ages," the fact of immortal or continued life; that in the philosophy, based upon a careful observance of the manifold manifestations and well attested facts given us by our spirit friends, we behold with greater clearness the grand central thought expressed in the teachings of our elder brother, the humble Nazarene; the fatherhood of God and the brotherhood of man; and, that in the study of the higher manifestations and ethical instructions of the invisible ones we call around us, we are taught that true worship consists in acquainting ourselves with the laws governing our whole natures—physical, moral and spiritual—which are God's laws, and living in harmony therewith; and that pure and undefiled religion is not the seeking of our own souls' salvation by subserviency to creeds of different forms of faith; but consists in visiting the widowed and fatherless in their afflictions; an earnest, unselfish labor for the elevation of our fellow men, and a true, pure and blameless life.

Resolved, That in the late revision of the Bible and in the later movements for the adjustment of the old Calvinistic creeds, to the more intelligent and better thought of the day; also in the frequent expression of more advanced and liberal sentiments, by the votaries of all the different shades of evangelical faith, and the not unfrequent departures of some of their leading and brightest minds to broader and higher fields of labor, we recognize the visible decline of the sway of dogmatic theology with its enslaving creeds, relics of the dark and semi-barbarous ages of the past, which have always proved a great barrier to the advancement of higher light, life and liberty of thought; and that we hail with joy and delight the advancement of the great human heart and mind toward the sacred plain of human reason, which is being illuminated by, not only the inspirations of the dead past, but by the divine influx of the living present.

Resolved, That in the law now upon our statutes, entitled an act to regulate the practice of medicine, surgery and dentistry, we see a direct attempt to abridge the constitutional rights of the people, a flagrant act of class legislation, for the express benefit and protection of the "regulars" and their allies, and is held as a monopoly by them, which is a tacit acknowledgment on their part of their own weakness and inability to compete with the irregulars or independent practitioners whose field of practice is almost exclusively with the incurable patients of the regulars, a competition they seek to evade by a law clearly unconstitutional, the enactment of which was procured by questionable methods, and which is an insult upon the intelligence of the *sovereign* people, as it declares and punishes good persons as criminals for performing only human and benevolent acts for and at the requests of the suffering, and seeks to establish a censorship which savors strongly of the arbitrary one-man power of the old feudal ages and the divine right of kings entirely at variance with the spirit of our institutions, and should receive the unqualified condemnation of all good citizens and their active efforts for its repeal.

Resolved, That the members and friends of the New Hampshire State Spiritualist Association and others of this convention, hereby express our high appreciation of and thanks for the favors granted us, in return checks and reduced fares, by the various railroads of this and our sister States, and by the hotel keepers of Keene, also to the spiritual friends for their generous reception and entertainment, and to the people generally for their courteous attendance during the various sessions of our convention.

The evening session opened by a song from Mrs. Emerson, an illustration of the medium powers of Mrs. Howard and Mr. Emerson, after which Dr. Storer gave the last address of the convention. Miss Hagan gave several poems. Mr. Hansell whistled "The Mocking Bird" and "Home Sweet Home," and then our convention adjourned, to hold its quarterly meeting in September at Sunapee Lake.

Our meetings were the largest ever held by this Society, the interest steadily increased to the close, and harmony and fraternal interest were manifested by all. May our loved ones from the upper life guard and guide us until we meet again.

ANNA M. TWISS,
Secretary N. H. S. S. Association.

RAILROAD TIME-TABLE.

CHICAGO, ROCK ISLAND AND PACIFIC.

Depot, corner Van Buren and Sherman Streets. City Ticket Office, 56 Clark Street, Sherman House.

Leave.		Arrive.
10:00 a m †	Davenport and Peoria Express	* 6:00 p m
12:05 p m †	Council Bluffs Fast Express	† 2:45 p m
12:05 p m †	Kansas City, Leavenworth and Atchison Fast Express	† 2:45 p m
11:00 a m *	*Minneapolis and St. Paul Fast Express	* 3:15 p m
5:00 p m †	Peru Accommodation	* 9:55 a m
9:15 p m ‡‡	Council Bluffs Night Express	‡ 7:25 a m
9:15 p m ‡‡	Minneapolis and St. Paul Night Exp.	‡ 7:25 a m
10:00 p m ‡‡	Kansas City, Leavenworth and Atchison Night Express	‡ 6:20 a m
11:00 p m a	Special Theatre Train	b 11:00 p m

* Daily. † Daily Except Sundays. ‡‡ Daily Except Saturdays. ‡ Daily Except Mondays. a. Thursdays and Saturdays only. b. Sundays only. ¶ Solid Through Train.

NEWSPAPERS AND MAGAZINES.

For Sale at the Office of this Paper.

	CENTS.
Banner of Light, Boston, weekly	8
Medium and Daybreak, London, Eng., weekly	8
Light for All, San Francisco, semi-monthly	10
Olive Branch, Utica, N. Y., monthly	10
The Shaker Manifesto, Shakers, N. Y., monthly	10
The Theosophist, Bombay, India, monthly	50
Psychological Review, London, monthly	35

Continued from First Page.

What then is the relation of Spiritualism to the church of the future?

It is the unanswerable argument, the proof palpable of continuous life. There is no way of escape from its resistless logic. It challenges investigation, courts inquiry, and is never better pleased than when its claims are thoroughly examined and scrutinized. It is the key to the kingdom. "Behold" said Jesus to Peter, "I give unto you the keys of heaven and hell."

It defies ridicule, and laughs at the stupidity of shallow brained scientists. It smiles serenely, while the plumed knights of old theology hurl their darts of calumny, and roll their eyes in holy horror at the new heresy.

It is the fulfillment of hope—the demonstration of experience.

The problem of a future life has been solved. Faith has joined hands with knowledge. The ideal dream of centuries has become an actual living realization.

Why then is not the public mind at rest upon this vital question?

Because the churches, its natural allies, closed their doors against it. Is it not surprising that the churches have been so slow to take hold of and utilize this most powerful, crushing overwhelming argument? Is it not amazing that our teachers of religion have had the assurance to ask skeptics and infidels to believe what has come down to us through nearly nineteen hundred years of tradition, while they, themselves, refuse to give credit to the testimony of thousands of truthful, intelligent, and competent witnesses living all around them?

How can the Christian minister answer the unbeliever when confronted by his own conduct in the rejection of facts established by so many living witnesses?

Spiritualism is the Gibraltar of our confidence in a future state of existence.

Its facts force themselves home to our understanding and compel our assent. Unbelief is disarmed, agnosticism is abashed and materialism is utterly confounded by it.

One would naturally suppose that religious bodies, dependent for their very life upon the unseen forces of the Spirit-world, would be first to embrace and last to surrender this grand pillar of their strength.

No doubt many good Christian people seeing some of their friends drift from one extreme of opinion to another and finally forsake all forms of worship, have been honestly led to believe that Spiritualism is pernicious in its influences and tendencies. And they have clung with greater tenacity than ever to their old creeds.

At every great spiritual epoch the same intellectual phenomena occur. The timid and devotional linger upon the stagnant waters of their ancient faith and with feverish anxiety inhale the foul miasma of an effete theology, while the bold and unspiritual abandon all forms of religious worship, and rush out upon the surging sea of inquiry, without helm or rudder, chart or compass, liable at any time to be caught and swallowed up in the maelstrom of unbelief, or wrecked upon the rocks of sensuality.

It is unwise to anchor our hopes in the dead sea of a blind belief. It is dangerous to send our ships forth upon the agitated waters of investigation without the means of steering them. The helm of faith in the unseen realities of life, and the magnetic needle of the soul's highest intuitions are essential to a safe and successful voyage.

Spiritualism is the great mediator between science and religion, reason and faith, a harmonizer of their differences and a solvent of their difficulties. This is brought about in two ways:

First. By showing the limitations of science and the shallowness of its pretensions; while recognizing all its just claims and meeting all its reasonable demands. Second. By dispelling the follies of and crushing out the errors of a false theology, while urging the utility and necessity of religion in its highest, purest, noblest sense.

It has been a losing warfare which the church has waged against science. Facts are stubborn things. All pretensions and shams must yield to them. The fact that the earth revolves upon its axis is of greater moment than a thousand declarations to the contrary, though contained in all the Bibles of the world. The war of science is equally vain and self-destructive, for the facts of religious experience are more potent than all the negations of metaphysical, and philosophical speculation.

The whole warfare is a loss to society, because men lose their faith in religion when they see its propagandists shun the field of open battle and intrench themselves behind the moss-covered bulwarks of tradition, or they lose their relish for science when they see their brothers newly emancipated from the thraldom of superstition, act in utter disregard of their religious nature.

A new force was needed to bring into conjunction these great agencies for the development of man.

Spiritualism is the element set in motion by "the power that maketh for righteousness" to bring about the happy union.

It is amusing to witness the vain attempts of theologians to reconcile their creeds and dogmas with modern science.

Intelligent men and women are ofttimes repelled from the church by the ignorance, or mental imbecility, or manifest insincerity of some of its teachers. A religion that needs constant propping and bolstering and requires daily defense against the invasions of modern thought is unworthy of our regard.

The only reason why the churches have not been ground to powder between the upper and nether mill-stones of recent inquiry, rests in the fact that religion is intuitive and the thousands of Christians whose lives make fragrant the social atmosphere where they live, know that there is a beauty, an excellence and a refining power in the religion taught and exemplified by the humble Nazarene, and they cling to the institutions which bear his name long after their eyes have been opened to the manifold errors embraced in their formulated creeds.

The only method of harmonizing science and religion is by elimination of the errors of both. Spiritualism is the messenger sent of God to enter upon this holy mission. It concedes every just demand of science and listens patiently to a discussion of all its claims. It pulls down and removes every obstacle in the way of free thought, but, at the same time, it recognizes the spiritual wants and ministers to the inner cravings of the heart for communion with the Great Over-soul of the universe, with the infinite spirit of truth and goodness, and with the dear departed friends who cling to us long after the shadowy veil of death has hid them from our sight. Spiritualism is alike just to the facts of science and to the truths of religion. It welcomes the light of knowledge and the warmth of devotion. It sees God in the externalities of nature, and finds the crowning glory of human experience in the soul's intuition of the divine presence. It is fettered by no written creeds, bound by no formulas of human speech. Free as the air of heaven, it comes to liberate and to bless mankind. "Peace and good will to man" is the heavenly message which it brings. It acknowledges no authority but truth and recognizes no leader but the spirit of truth. To all that is true and good in science and religion it is a friend. To every false word and work it is a consuming fire. It echoes and re-echoes the words of the great teacher: "Every plant which my heavenly Father hath not planted shall be rooted up." Before its onward, aggressive march the errors of old theology are scattered like dust before the whirlwind. To the new dispensation, Unitarianism has been a John the Baptist, preaching in the wilderness, the gospel of repentance and good works. It reaches many of the intelligent, the cultured—the independent thinkers of the church, emancipating them from the monstrous dogmas of the trinity, the plenary inspiration of the Bible, the vicarious atonement, and eternal punishment, and Spiritualism has supplemented its work by reaching the masses of the people, all ranks and conditions of society, with a soul-liberating power, and communicating the then higher and better views of truth. Had not Unitarianism gone before preparing the way for the ingress of new thought, it is very probable that the rappings at Hydesville would have been almost universally ascribed to witchcraft and that this spiritual movement would have been smothered at its birth.

To the multitude Spiritualism exposes the errors and follies taught in the name of religion. To such an extent has it destroyed the idolatrous worship of a book, that an intelligent clergyman can scarcely be found who will contend for its plenary inspiration. It has so cooled off the old fashioned orthodox lake of hell fire, that big devils inspired by new hope have taken to prayer, and "little devils have gone out skating." It has so effectually demolished the old dogma of substituted righteousness, that thoughtful people are more concerned about living a pure and upright life, than about having their names inscribed upon a church register. It has profoundly impressed the public mind that the guilty find no refuge from the penalties of wrongdoing by belief in human sacrifice; that out of the heart are the issues of life; and that holiness is the only highway to heaven.

As a teacher, Spiritualism is radical and thorough, aiming at nothing short of the highest culture and fullest development of the whole being, physical, mental and moral. If more care be taken in the matter of generation, there will be less need of regeneration. If we obey the laws of life and health, we will have better constitutions and fewer doctor bills to pay. A pure sound body is essential to a pure, sound mind. Every thing that poisons or corrupts the blood must be eschewed. All appetites and passions must be brought into complete subjection to an enlightened judgment. Every thing must be subservient to the one grand purpose—the beauteous, harmonious and perfect development of the spirit.

Spiritualism is a solvent, explaining the profoundest enigmas of religious history, throwing a flood of light on sacred records and giving to the world a better view of the origin and growth of bibles. While the infallibility of prophetic utterances or of the sayings of human media of whatever grade, is emphatically denied, the fact of inspiration is clearly recognized. Inspiration has existed in all ages and the strength or beauty of its manifestation has been according to the mental power and spiritual culture of the prophet or medium through which it came. Many parts of the Bible were written in a state of high mental and spiritual exaltation. When one of the prophets wrote the remarkable words, "What doth the Lord require of thee but to do justly, love mercy and walk humbly with thy God," he little dreamed how that grand utterance would resound through the centuries to come, putting to shame priests and teachers who claim to find expiation for sin in the blood of lambs and goats or who predicate salvation upon the monstrous injustice of an innocent person suffering the penalty due to a guilty one. The law of inspiration is eternal and universal. Whosoever will put himself in a way to receive the divine breathing will not be disappointed. "He that seeketh findeth, and to him that knocketh the door shall be opened." Inspired men and women have lived in every age. Inspired authors, poets and orators, inspired sculptors and painters, inspired prophets and mediums; inspired mechanics and inventors; inspired statesmen and heroes, all along through the centuries have manifested a glow of divine fire not inherent in themselves.

Moreover, Spiritualism has effectually spiked all the guns of the skeptics aimed at the marvellous events recorded in the New Testament. They are invited to witness equally wonderful phenomena to-day. The sick are healed; the paralytic are restored, the blind receive their sight, the insane have been restored to their right mind. Entranced mediums have given expression to music far beyond their normal capacity. Flowers fresh from the garden, sparkling with dew drops, unmarred and unbroken save at the bleeding stem, are brought by invisible hands and presented to us as tokens of kind regard. Pictures of departed loved ones are painted for the comfort of sorrowing friends. Our spirit friends have sent us written messages of love and good will. They have warned us of threatening danger, and have administered supreme consolation in the darkest hours of our distress. In the light of this remarkable influx of power from the spirit spheres we have a clearer understanding of the strange phenomena which occurred in the presence of Jesus and his disciples, and of the marvellous events which have characterized the beginning of every great religious epoch of history.

Spiritualism is the only belief that has always and everywhere to some extent prevailed; and, in its modern aspect, joining hands with reason and religion, is the only faith that can hope for universal acceptance. It is the only means of ready access to the minds and hearts of devout men and women in all lands. Through its instrumentality the masses of mankind will be lifted from the marshes and swamps of superstition to the highlands of light and liberty. Already its refreshing fountains are pouring forth the water of life in every civilized country on the face of the globe. Its magazines and periodicals are published in many languages. The magnetic current of its thought girdles the world. With no formulated creed, with no human leaders, without organization, without academies or colleges or associated machinery of any kind other than local, it has permeated the whole social organism with its influence, has honey-combed the churches with its divine philosophy, and has driven proud scientists into cowardly and ignominious retreat. It has imbued the hearts of men with tenderness and sympathy and with a spirit of toleration.

It has powerfully aided friends in the better land to gain access to human souls still struggling in the flesh. Could our eyes have been open to see the grand array of fathers and mothers, brothers and sisters, between whom and ourselves death has drawn his mystic veil, gather about us to aid in the recent great temperance movement of Iowa, not another word need be spoken or written upon the relation of Spiritualism to the church of the future.

While making war upon error in all its forms, whether in the church or out of the church, it has no warfare to wage against individuals or organizations formed for religious worship. It recognizes the great work accomplished and now being done by Christian associations and bids them God-speed in every effort put forth for the benefit of man. It gladly unites with them in every reformatory movement. It favors freedom of speech and of the press, is tolerant of those holding different opinions, but is intolerant of wrong to any creature God has made. It sails on the currents of "the inflowing faith," bearing to countless households the treasures of rational thought. It comes demonstrating the divine harmonies of truth, driving away the clouds of materialism, warming the cold atmosphere of science, bringing consolation to the bereaved and sorrowing, kindling the fires of spirituality, and worshiping the trinity of Love, Light and Liberty. It comes to unite reason and faith in holy wedlock, to uphold the rights of wives and children, to recognize the perfect equality of men and women. It comes with power of self-adjustment to the new and fresh demands of our progressive age, willing to state its belief to-day, but unwilling to promise to believe the same things to-morrow. Never cringing to the wise or powerful, never scorning the unlearned or lowly, it comes promoting universal fellowship, upon the basis of character, to seek truth and to do good. The outlook before us is grand. When I bring to my eye the telescope of faith and scan the horoscope of the future, there is a fascination about the scene which beguiles me into silent contemplation and fetters my utterance. Evergreens of christian charity grow in luxurious abundance. Fountains of living water pour forth their crystal streams of truth in every direction. Flowers spring up spontaneously in countless combinations of moral beauty. I see the human race arisen in the full fruition of noble manhood. Old creeds are preserved as curiosities in the libraries of antiquarians. Schools and churches give instruction in all matters essential to the highest culture and most perfect development of mind and body. Not a distillery or brewery or dram shop can be seen. No cloud of human tears darkens the sky or casts its gloomy shadow upon the earth beneath. Permission to look upon the beauties and glories of the unseen world is the common privilege of man. Death has lost its sting and the grave its victory.

Science and Art.

To stain a glass lamp chimney paint the glass with a solution of waterglass (sirupy) stained with chrome green, and let it dry thoroughly before using on the lamp.

To burn petroleum economically, Herr Deutsch adds four grains oil of turpentine and two grains camphor per litre. The wick is covered with dissolved tallow to prevent passages of gas out or in. The inventor maintains that petroleum so used will burn six or seven hours longer, and with a brighter light, than an equal quantity in the ordinary way.

To note the magnetic variations of magnetized bars during thunder-storms, M. de Lalagade mounted a thin iron membrane, as in a telephone, at the end of a bar. Before and during each lightning flash small, dry sounds were heard. Better results were attained with twelve horizontal magnets, each having twelve coils at one end, and the wires connected with two conductors and two telephones.

Sir John Lubbock, who has just published a valuable work on ants and wasps, takes his scientific labors for recreation. He can only devote to them what little leisure is left him from his business and official duties, and most of his observations have been in the hours secured to him by early rising. Sir John is one of the greatest living authorities in prehistoric ethnology, and his two works on the subjects are already classics.

Air as expired by phthisical animals when inspired by others through carbolized cotton did not cause consumption in them, while, as M. Giboux's experiments go to show, the breath of the phthisically afflicted "introduced twice a day for 105 days into a wooden case containing young rabbits, the grated apertures of the case being closed for two hours, tubercules appeared in the rabbits' lungs. Too great caution can hardly be exercised in dealing with consumptives.

An Ennis telegram reports that some hundreds of acres of bog on the estate of Mr. Ralph Wistropp, in East Clare, Ireland, on the afternoon of May 26, commenced moving to the southeastward, carrying before it several patches of reclaimed land under cultivation for potatoes. Part of the main road to Limerick was also destroyed. Emergency men have been telegraphed for to repair the damage. According to the latest accounts the bog was still moving.

The gigantic cuttle-fishes have been specially treated by Prof. Verrill, and much light has been thrown on the subject by his researches. The largest of the class appear to belong to the family of *Ommastrephidida*, and the genus appropriately named *Architeuthis*—i. e., chief of the cuttle-fishes. Two of those are recorded as having the extreme length of fifty-two feet. In one (A. princeps?) the body from the base of the arms to the tip of the tail was fifteen feet long. Another, still larger, was 55 feet in extreme length, and its body was 20 feet long. It may be well to add that the large cuttle-fish lately exhibited in New York and through the country was very badly, indeed grotesquely, prepared by the taxidermist, and gave no idea of the real animal.

The Rev. H. C. McCook has been studying the mode of constructing webs prevailing among the orb-weaving spiders, and he seems to have confirmed his previous opinions that the silk line framework or foundation of their webs is laid in the first instance by the help of a current of air carrying the thread. In a great number of cases Mr. McCook observed the spiders passing from point to point by means of lines emitted from their spinnerets and entangled upon adjacent foliage. These mimic "wire bridges" were of various lengths, owing to the direction of the wind and the relative positions of the spider and the fixed objects around it. Lines of 2 feet to 4 feet were frequent; lines of from 7 feet to 10 feet occurred pretty often; one line had been measured for a length of 26 feet, and in several instances they had been observed stretching across country roads of from 30 to 40 feet width.

The early French beans in Algeria have been extensively affected this year by a disease unknown before, at least in these crops. It attacks stems, branches, leaf stalks, and fruits, which acquire a white covering, in some parts like tufts of wadding, this being the mycelium of a parasite fungus, which also deeply invades the bark, and sometimes penetrates to the pith. M. Prillieux finds some evidence that the same disease attacks other plants of very different nature—as clover and hemp.

At a recent meeting of the Physical Society, Berlin, Prof. Christiani exhibited as samples of a new method of preservation a series of organic bodies coated galvanoplastically. A mulberry leaf, a crab, a butterfly, a beetle, the brain of a rabbit, a rose-bud, and other objects, were plated with silver, gold, or copper, and showed all details of their outer form, down to the finest shadings. As to the process, it was stated that the objects to be preserved being put into a solution of silver nitrate in alcohol, then dried and treated with sulphureted and phosphureted hydrogen, form good conductors, which, brought in the usual way into the galvano-plastic bath, can be coated with any desired thickness of a metallic deposit.

At a recent meeting of the Photographic Society of France, M. Janssen handed round a magnificent proof of the late partial eclipse, and said a few words upon the long discussed question of a lunar atmosphere. In speaking upon this subject he said: "Suppose for a moment that the moon is surrounded by an atmosphere, what would be the result if we took a photographic view of it during an eclipse? The lunar disk would be sharp enough, but there would be a gradual decline in density, as in a vignetted portrait. This is exactly the contrary which took place, as the proof will show. The lunar disk is very sharp, and the negative is rather intensified near the disk, probably from refracted light." M. Janssen appears to doubt the existence of a lunar atmosphere.

Engineering skill has not yet succeeded in utilizing as motive powers the vast forces represented by the ebb and flow of the tides and the action of the sea waves. Various attempts to accomplish this have, however, been made, and two recent schemes have been lately described. In the plan proposed by M. Victor Ganchez, a large bell moves up and down in a stone inclosure, and is connected with a large float in the sea. The rising and falling of this bell is used to force air into a chamber, and this compressed air may be employed to drive machinery. In the scheme adopted by Prof. Wellner, of Brunn, there is fixed along a sea wall a sort of air-trap—a metallic case, open below, now in air, now in water, as the waves beat upon it. At the top this communicates through valves and pipes with a reservoir, in which the air is compressed, and the force thus supplied may be directly utilized for many purposes.

Mr. Muybridge, who was so successful in photographing the horse in motion, says there is no such a thing as a "dead heat" in horse races. And he suggests that photography should be called in to decide where judges disagree. With the aid of photography, the astronomer, the pathologist, the chemist, and the anatomist are enabled to pursue the most complex investigations with absolute confidence in the truth it reveals; why should those interested in trials of speed not avail themselves of the same resources of science? And he ventures to predict in the near future that no race of any importance will be undertaken without the assistance of photography to determine the winner of what might otherwise be a so-called "dead heat."

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

The different committees having the camp meeting arrangement in charge, have been busy at work since my last communication, perfecting the details of business.

The Middleboro Cornet Band will be an additional attraction at the camp meeting.

The Association is taking steps toward the full control of the Sturtavant farm, which contains about 100 acres of desirable share land.

The beautiful weather of the past week, tempered with the full breeze from off the waters of the bay, has made the dwellers at the grove happy in their summer homes, and almost forgetful of the hot wave that has visited the inland towns and cities.

The real comfort and pleasure at Onset can only be fully appreciated by those who are obliged to spend a part of the day in the city, attending to business affairs with the thermometer standing about 95 degrees, and upon returning to the grove they find the thermometer indicates but about 75 degrees with a good cool breeze fanning them. Your correspondent has had this experience too many times not to realize the difference in the two places.

The *Onset Bay Dot* will greet its friends, and foes if it has any, with its kindly greetings during the camp meeting.

President Crockett is at his post, looking after the interests of Onset and the people.

A. N. Phillips, the slate-writing medium, is at Kies Doan's cottage, West Central Ave.

Annie Lord Chamberlin is at Mrs. Nye's cottage.

Mrs. Cushman, musical medium, is at Alfred Washe's cottage, South Boulevard.

Mrs. L. H. Parmenter, test medium, from Lowell, Mass., is at Association cottage, No. 6 Prospect Park.

There has been over one hundred and fifty thousand feet of lumber used at this grove since the spring opened.

The call for more boxes at the grove post office being so urgent, permission was voted the committee on public property to supply the demand.

The call for cottages at the grove is largely in excess of the supply.

Tents are being used in place of cottages until cottages can be built.

Mrs. Henly, test medium, of Boston, is located at Hon. George Robbins's cottage, on South Boulevard.

Theodore Loreing, of Bridgewater, Mass., through whose mediumship knots have been tied in an endless cord so successfully under test conditions, it is said, is located at No. 623 Fourth Street. He is also holding very satisfactory séances at the cottage of Major T. B. Griffith, 77 Prospect Avenue.

Dr. A. S. Haywood, of Boston, spent the day, the 12th inst., at the grove. The Doctor's genial smile was as pleasant as ever.

Messrs. Benjamin and Vaughan have now their full equipment of eight fine horses at their stables, to do the passenger carrying business from the depot to the grove. The knight of the whip, Slocumb, was heartily welcomed back to Onset.

Madam Hillman, from Providence, R. I., is located in Association cottage, No. 7 Prospect Park.

Dr. A. N. Starr, from Boston, is located in Association cottage, No. 1 Prospect Park.

Major T. B. Griffith's new hall on Pleasant Avenue is to be appropriately dedicated this Friday evening, July 14th, 1882. W. W. C.

Unitarianism in Iowa.

To the Editor of the Religio-Philosophical Journal:

The annual meeting of the Iowa State Association of Unitarian and other Christian churches was recently held at Algona, in Kossuth county. Algona is a beautiful thriving town of nearly two thousand inhabitants, situated at the junction of two important lines of railroad, branches of the C. & N. W., and C. M. & St. P. R. R. The neatness and elegance of many private residences, and of some of the public buildings indicate more than ordinary intelligence and culture upon the part of the population.

The meetings of the association were held in the M. E. Church, a new and beautiful structure, just completed. The Methodists of Algona have reflected great credit upon themselves, and have materially strengthened their cause by their kindness and courtesy in tendering to the Unitarian Association the use of their church building.

The Association of Unitarian Churches in Iowa seems to be growing in numbers and strength, and were it not for certain fossilized elements which serve but little purpose, other than as obstructions to its advancement, would, no doubt, grow much more rapidly. Some of the active workers in that society are clear headed, far seeing and devoted disciples, as well as teachers of the truth, abreast of the age, reading literature outside of their own denominational channel, and prepared, by their training and experience, to meet the ever new and growing demands of our time. Others, in the inscrutable providence of God, are associated with them, but for what practical or useful end, the future alone can reveal. They imagine themselves to be embodiments of wisdom and affect a haughty scorn for whatever is not according to their modes of thought. They are particularly averse to anything partaking of a marvellous character. Their ignorance of certain facts of spiritual phenomena, now as well established as any facts of science, shows their utter unfitness to assume the role of teachers in religious and spiritual matters. One of them, who by the way does not reside in Iowa, is the "Oscar Wilde," of Western Unitarianism. It was amusing to see him turn up his esthetical nose when anything was said favorable to Spiritualism. He affirmed that Spiritualism had no literature worthy of mention, that its phenomenal phases were frivolous and came through weak and ignorant mediums, that the poems of Lizzie Doten were contemptible; and that mediums were of two kinds, the deceivers and the self-deceived. He was audacious and silly enough to suppose that such remarks would be taken for argument, and that they would be regarded as in strict harmony with the proprieties of fraternal public discussion.

He brought a little storm about his little head and affected great surprise that Spiritualists should object to that method of debate, and retort in sharp and cutting words.

The President of the Association, Rev. Mr. Clute of Iowa City, a modest man, a royal thinker, a man richly endowed by nature, culture and experience for his important work, poured oil upon the troubled waters, kindly suggested that sneers and ridicule were of no avail as against the facts of experience, and that the true way of dealing with the great questions now agitating the public mind, is, to consider them thoughtfully, carefully, without prejudice or fear, eliminating the chaff and preserving the golden grains of truth.

I think that the meeting will result in good to the liberal cause in Iowa. The conservative and intolerant will gradually be converted, or they will retire to other fields of labor for which they are better fitted.

Marion, Iowa. J. B. YOUNG.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL

DEVOTED TO SPIRITUAL PHILOSOPHY

THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

L C Draper

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXXII. CHICAGO, JULY 29, 1882. No. 22

Readers of the JOURNAL are especially requested to send in items of news. Don't say "I can't write for the press." Send the facts, make plain what you want to say, and "cut it short." All such communications will be properly arranged for publication by the Editors. Notices of Meetings, information concerning the organization of new Societies or the condition of old ones; movements of lecturers and mediums, interesting incidents of spirit communion, and well authenticated accounts of spirit phenomena are always in place and will be published as soon as possible.

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The Phantom Feast.

[Instead of our usual story this week we insert the striking picture of what may be a spiritual reality. While we know little of the conditions of spiritual existence, nothing indeed beyond the glimpses which Holy Scripture conveys to us through earthly symbols, the thoughtful student of the Bible and of the modes of life cannot but picture to himself at times, through imagination, if not by faith, a spiritual world with its activities and enjoyments. And if a chastened imagination shall embody such conceptions of the mode of existence in a future state as are in accordance with Scripture revelations, they may help uplift the reader into a sphere higher and purer than is found in the dull realities of time. Such has been the effect upon us in looking at the picture in "The Phantom Feast," drawn by the skilled hand of one who has long studied and ably presented gospel truth from the sacred desk.—*Illustrated Christian Weekly.*]

Twenty-five years ago, or more, there stood on a well-known street in Brooklyn, a family mansion of a somewhat antique style. It was large, substantial, and without special decorations. It seemed a strong bulwark against all vicissitudes of weather. Ancestral memories enshrined it. The vines that climbed over its veranda had been planted by hands no longer working, and the boxwood that lined the walks, bright and green as it was, remained as a memorial of those who had watched its growth and then passed into the realms of perpetual bloom. A gentleman of liberal culture had then but recently become its owner. Receiving it as an inheritance from his father, he gave to the former dwelling of his parents all the love of filial associations. Its various apartments to him were biographical. Their very walls echoed to his ears the voices of kindred, companions and friends. For its own sake, and for the sake, above all and beyond all, of the memories it embodied, the new owner delighted in the old home. And yet it had a vacancy, hollow, empty, and most melancholy. Not until he should find fit and fair companion for his solitude, could he be content. Though his servants were attentive enough, yet they served only for pay, and could not therefore answer the longings of his heart for fit companionship.

In due time he married a young woman in whom were met such qualities of soul as easily made, with growing years, the wife to be much "dearer than the bride."

"*In vita—spes.*" But, alas, too often hope is

> "Born like the brilliance of the sunset sky,
> To glow a moment, and as soon to die."

Two children, a boy and a girl came to beautify and enrich the charming home of love-delighted parents. Moons waxed and waned. After a while the blow fell. The wife and mother was a corpse. Friends were speechless with grief. As I had married my friends, and had intimately shared the joy of their prosperity, so now I had to enter into the deep shadow that descended upon a broken household. That shadow did not soon pass. Perhaps it has never removed entirely from my heart. It had with it an unforgettable pathos.

It seemed to me, however, a queer freak of a semi-disordered mind when my friend, whom I had not seen for years, came to me in a dream and told me he was about to give a party in commemoration of the twenty-fifth anniversary of the death of his long deceased wife. He also informed me that with the exception of myself no other person in the flesh would be invited. He expressed his conviction that should he and myself be there at the appointed time and place, we should have with us a great number of those who had been our intimate friends and companions. And so the arrangements were made, and the feast directed to be prepared, in so far as the placement of tables and spreading of cloths were implied.

I simply now record what took place in my dream of a Phantom Feast. Its peculiarities were so unique that it will be long ere they shall be effaced from memory. While present as an invited guest, nevertheless for me the duty of observation during its progress was supreme. In society one is expected to impart as well as to receive pleasure. But in the bright and brilliant assemblage that gathered and dissolved before my excited and astonished gaze, there was no place for any reciprocity of speech on my part. My silence was not taken by others for lack of courtesy, but conceded to be owing wholly to lack of faculty. I had no cause, however, for suspecting myself to be out of place, for such was the kindliness of demeanor characterizing all present that I seemed to be encompassed with an atmosphere most delicious and delighting to my thoroughly animated sensibilities.

Three large rooms, as spacious each as the great reception room in the palace of Louis XIV at Versailles, were appropriated to the feast, and all were at intervals full, but not crowded at any single moment. The guests arrived and departed, singly, in pairs, or groups, without formality or ostentation. Neither man-servant nor woman-servant was visible. "Waiters" did not seem to be needed. The guests, controlled as by an infallible intuition, found their proper places and received their share of the feast, without any aid perceptible. The air of the apartments was loaded as with the mingled fragrance of many flowers, and yet no flowers could be seen. Strains of delicious and exquisite music poured in changeful notes, wave-like and ethereal, from some undetected source and produced a superhuman enchantment for all the multitude in attendance. The light that enlightened the guests was supersensuous. Not a single artificial glow or globe could be discerned. The feast, like other feasts, was at night, but the compartments were splendid and resplendent as noonday only could have made them. There was coming and going, movement incessant, changes of place, and much variety of situation, but no sound of foot-fall could be heard. Silence appeared to be the medium through which speech was conveyed. For speech there was, and very much of it, if my ignorant and untutored observation could take in the actual character of the strange occasion—strange now, but perhaps comprehensible and familiar too, hereafter.

At the hour appointed there were ranged around the festal boards what seemed to be an exceedingly beautiful company, and all so thoroughly well at ease, that it might be at once seen that not a stranger was there, but that all were friends. I was profoundly reverent and intensely perplexed. For surely they who composed the assemblage were real beings, neither were they in any sense invisible, when at the same time it was plain that they could at will assume invisibility. When seen, they had features discernible, as of luminous shapes, terrestrial in outline, but celestial in expression. I began to philosophize, remembering that it is now pretty well understood that matter itself is refineable, so that it may have a substance indeed, which cannot be detected in its atomic compounds, even by the aid of the most effective microscope. It has been ascertained that the size of an atom can be determined only by the application of mathematical admeasurements. But since atoms are, after all, but the aggregation of molecules, we are bidden, even by physical science, to go behind and beyond ponderable matter to discover the bases of all things. It is not denied or deniable that molecules have been created. And yet they lie in a vast reservoir, behind the organic, and are ever feeding it with their vitality.

Hence, what is styled a "spiritual body" is demonstrated not only to be possible, but as being in fact the very highest and normal outcome of physical law combined with spiritual energy. There is unmistakably an interfusion of the supernatural with the natural. Here the "things seen" appear to predominate, but when another stage and state of existence shall have been reached, the natural may have changed into conditions defined as supernatural.

Speculation apart, they whom I saw from a greatly exalted state of imagination were former friends and companions. I could recall their names. They were not "shades," but transparencies. Through them the "other-world life" seemed clearly enough to be represented in a species of luminosity, which, however, was for me rather more like the soft, timid flushing of the dawn than the glowing fervor of the perfected day.

I have said the members of the assemblage seemed to be in active and happy converse. They were not dull, mute, inanimate entities, but quick and kindled souls, occupied apparently with themes of highest import, and exchanging thoughts with a species of flashing intelligence that annihilated all adumbral doubts or misconceptions of meaning. From what I saw of this the inference drawn grew to a demonstration that the disembodied and disencumbered spirits communicate with one another more fully and more freely in their transformed and translated state than is possible while environed and weighted with imperfect material organs.

Slowly and quite imperceptibly I had at length been led over out of my own body, and transferred in some way into a species of mental vitality hitherto unknown and inexperienced by any mere dreamer, clairvoyant, or trance-medium. I was above all mundane or physical laws. I saw with intuitional clearness objects, persons, and things in a pure lucidity, and had a rapture of soul higher than words can rise. I felt, too, a nameless freedom of thought as the vast expanse of a spiritualized scenery extended before my view. Nothing, however, impressed me with so much of strange delight as while recognizing friends once dear there came with each one of them throngs of memories associated with their several individualities. On the first presentation and sight of their features, as with the rush of rapid winds, they were poured upon my mind recollections of former times in other places and under other conditions. These recollections at once crystallized and were set as in golden filagree work, and worn as were once worn the oracular gems that blazed upon the breast of the priest ministrant before the visible Shekinah that, between Seraphim and Cherubim, illumined the Holy of Holies. Presently followed another change. The walls of the apartment suddenly became as glass, through which one could look out into unlimited spaces. Then the exceeding splendor that streamed in was not too much to dazzle, but enough in power and copiousness to give assurance that the light of common day is as darkness in comparison with it. While lost to the consciousness of my own selfhood in this effulgence of glory, there was instead an exalted and ecstatic consciousness of the pervading joy that had come to all in the whole assembly. And while this joy was deep, it seemed to be without any infirmities attaching to mere emotion. It was the joy of the Spirit of God transfused into the souls of those present.

While thus the Phantom Feast had been passing through successive stages of friendly converse and social exaltations, until the very rooms in which it had been prepared were glowing with a lustre surpassing conception, the supreme moment arrived, and in an instant the ceilings were all lifted, and above them arose a stupendous dome, having no trace of any human touch. Nevertheless it was filled with an opalescent atmosphere, vibrating to strains of music such as was never heard on earth. The dome itself had a grandeur and magnificence that surpassed all former imaginings of what might be beyond this visible, diurnal sphere. It was thronged with innumerable occupants, and all were ranged as the stars in their mystical, confused, but sublime order. Like the stars, so far as my finite perception could go, these hosts of high-lifted beings were in groups of constellar arrangement and distribution. They were near each other, and yet far apart. But neither of nearness nor of distance did they seem in their several motions to take any account whatever. They were not winged spirits, for the spaces over which they came and went were so vast as to be traversed with nothing less than the velocity of light. But it seemed most evident to me that even such velocity, great as it is, was not enough for spirits free and beyond the reach or touch of earthly conditions. The dome, from base to summit, was filled with an ether that pulsed to every single thought of each particular soul, and was at once the medium and the depository of communications made with all the instantaneousness of thought itself. The vision awed me as I gazed. It was so vital and real, that while it hung over me, like the heavens in their purity, I knew, however, that there was a limitation to my faculties which must be removed ere I too might ascend into the spheres of perfect day, where the inhabitants are shining now, and will shine for ever.

And yet there came upon me the feeling that dim as my vision might be of what had been disclosed, there was some faint but sure discovery of the presence and permanence of one all-pervasive power that ruled, controlled, governed all the ranks, orders, and groups that filled the populous spaces, not as throngs press upon each other here, but rather as the stars themselves fill the *via lactea*, or rather, perhaps, as the colors of the rainbow blend without losing their primitive prismatic tints. Through and over all those animated hosts there was visible in part, to my confused perception, one effulgent glory, which gave character and tone to each and every particular member of the resplendent multitude. While all received their light as from a common source, still there was a vast diversity in the reflection thereof, so that some seemed invested with an intenser splendor than others. I could not perceive that these exalted spirits had carried with them any relic, mark, or trace of temporal things. All was unlike anything here. While life, movement, and glowing activity were manifest, they were all far above and beyond any limitations of the bodily senses, and dedicated to some high occupations for which we have no measurements.

While the individuality of each one of the translated and glorified multitude was to the enraptured perception clear enough, yet there was over all a family resemblance, and while differing in place or station they were like unto each other. Their sight of the all-glorious One had transformed them into one image, so that all appeared to represent the likeness of Christ himself.

When I awoke the light of the sun was shining through the windows of my chamber, and with eyelids lifted and common objects visible, yet it was long before my imagination could be made to fold its wings. I felt that I had seen the King in his beauty in the land that is far away. The Phantom Feast, however, was ended, and remains simply as a joy to be remembered.—*Illustrated Christian Weekly.*

The first and last thing which is required of genius is the love of truth.

Notes on "Religio" Readings.

Dean Clarke with his Little Hatchet, and War Paint—An Ex-Judge, Ex-Member of Congress and Lawyer of Forty Years' Practice Makes Some Points worth Remembering.

(The seemingly interminable discussion over the subject of fraudulent manifestations and the questions germane thereto is not pleasant, but if the truth is what Spiritualists and inquirers want, then such discussion is inevitable and productive of lasting good. We greatly dislike to add to the notoriety of the individuals whose temporary pecuniary success depends as much upon the advertising they get in these discussions as it does upon their expertness in trickery—for unfortunately, public curiosity is not amenable to common sense or reason and is only satisfied when satiated—but the importance of the principles underlying this agitation, and the belief that no true growth is possible except upon a stable foundation, leads us to realize the prime necessity of having our readers well grounded in the [illegible]; this being accomplished, rapid and healthy progress is both possible and probable. Hence we continue to use space in spreading before our readers such able articles as the following from Judge Case. The result of this policy has already made the continuous readers of the JOURNAL the most clear-headed and best informed class in the spiritualist ranks.—ED. JOURNAL.)

To the Editor of the Religio-Philosophical Journal:

If lawyers, in court, could make legal rules to suit any exigency, as our veteran brother makes bold to do, they might win many a cause bristling with facts otherwise too stubborn for both their learning and abilities. He says: "In common law the accused is held as guiltless till both sides are heard and the accusation is established beyond question."

Permit me to say that after more than forty years' experience at the bar, the above, as a legal maxim takes me by surprise. I have never found such a rule in the books, never heard it enunciated from the bench. I have often heard judges instruct jurors to this effect: "The law presumes the innocence of any one accused of crime; and, on trial, this presumption attends the accused, as evidence in his behalf, not to be overcome save by proof establishing guilt beyond reasonable doubt."

This is the common law rule, but very different from one requiring guilt to be established, past all doubt, or "beyond question." Courts uniformly instruct that not every doubt should work acquittal, because, practically, proof to that extent is rarely, if ever possible; just as here I desire most emphatically to add, that if, as Bro. Clarke further asserts, in regard to spirit manifestations we must "be absolutely sure of deception, and infallibly sure that the professed medium is personally the perpetrator," before we come to a conclusion; or, as he puts it, "assume the prerogative of Nemesis," then will no "vile impostors" ever be trapped, and his earnest wishes to that end, may as well be dismissed, forever!

Not to linger upon points far from technical, what of the insinuation that somebody has been, or is in peril of being, convicted of fraud without a hearing, or upon inadequate evidence? For unless Bro. C. intends to charge, however darkly, that such a wrong has been consummated, or is imminent, there would seem to be scarcely sufficient warrant for his war-paint and hatchet-gashings. Is there no probability, or reasonable possibility that he errs as to his hints or apprehensions?

What the law prescribes in favor of innocence already appears. The law also says that "no one shall be condemned," not, as the brother puts it "until both sides are heard," but "until a hearing is proffered and ensured, if desired." Equally true is it of judicial trials, that very often the accused has nothing to say—both he and his counsel concluding that silence is wisest, and so conviction results, or may, though but one side is heard. In fact I have sometimes thought there might be cases with but one side to them.

It may occur, too frequently does, that when a party accused attempts to explain, the result is, not vindication, but cumulative proof of guilt. For example if Guiteau was not insane, as he almost certainly was, then in giving the reason he did for his horrible deed, and to which he adhered with his latest breath, he but added the guilt of unparalleled blasphemy to that of atrocious murder.

Now who is it, pray, who when accused of mediumistic fraud has been refused a hearing? Will the veteran brother specify? Does he forget that "fairplay" deals not in insinuations? After all may not the serious difficulty be the same, often occurring in courts, when the hearing granted furnishes only added proof of wrong doing? As an illustration, take the well nigh stereotyped explanation that when deception is undeniable it is the work of spirits using an unconscious instrument. Is not such excuse worse than none? Who can accept it as adequate? Have spirits put the heavenly gates ajar that we may be deluged with lies? From human lips and acts come plenty of falsehood and deception: Tell it not that angel hands have opened the doors of "kingdom come" knowing that as one result, added floods of simulation must curse the earth! If that be true it were better surely that the gates had remained hermetically sealed, leaving it for death to bring a glad surprise. Possibly evil spirits may, very rarely, break away from usual impediments and gain entrance to circles; but if this be true, let me at least believe also, that they only thus come when some human instrument is ready to accept their work and gaping crowds sit by eager for all sorts of signs and wonders. Poor comfort must it be to anxious hearts to be assured, that in the presence of the most truthful medium, they must constantly be on the watch for scamps from the other side. In this connection other thoughts crave expression, but must be denied.

Does not the brother resort to the *petitio principii* (Mr. Kiddle's pet speak) when he charges that the defenceless females caught (all of them, for there is no hint of a single exception) were in an unconscious condition? The very point is taken for granted, upon which issue might be joined and doubtless would be, if the insinuation were fairly specific instead of being so vague that it may as well apply to all, as to any particular alleged exposure of the past.

It may be that some females thus taken by storm were unconscious; probably all asserted that such was their condition; but the fairly cautious investigator will not forget what all experience teaches, that a person overtaken in a wrong is ever ready with an explanation ample to lull suspicion, if true. The thief, hurrying away as fast as the stolen horse can bear him, though caught hard by the stall he has invaded will coolly assert that he has just bought the animal in good faith from some stranger purporting to be the owner; an all sufficient defence, if not a lie. Is it to be assumed, that when what purports to be livery of heaven is shown to be a cheat, the wearer speaks truth when she makes angels the pack-horses of the dirty duds?

Another inquiry comes here to the front. What is it but the same breach of logic to charge that those who have testified to impositions are wilful liars, or so deceived by prejudices, hasty observations, ignorance of occult powers and laws, secret malice, inordinate self-righteousness or some other disqualifying conditions (what a limitless blanket is this last phrase, under which to bury a brother's veracity!) as to render them false accusers? Will the brother say who gave him the warrant to play Nemesis in this regard? Is it suggested that he makes the charge only "as to the testimony of some?" The reply is, therein consists its unmanliness. As made, the reader is left to apply it to any one of the witnesses; therefore it might as well have been levelled at all.

While "whooping" for fair-play, why not have done with vague insinuations? Be specific—call a spade a spade, name the man or woman who has wilfully, or unwittingly tampered with truth; and thus exonerate the honest and reliable from unjust suspicion.

Is it said "it is not for him thus to particularize?" The answer is at hand: No more is it for him, giving no fact as his warrant, thus darkly to calumniate those who so far as appears, are his equals in intelligence, integrity, and even in familiarity with occult laws.

Have we not had too, quite enough bosh about *ex-parte* evidence? In all our spiritual literature will the brother, will any one, point out one spirit manifestation standing upon any other testimony? From the story of the first raps at Hydesville to the last narrative of wholesale materializations of faces, laces, shawls, silks and other drygoods, any where in the grounds of Father Hazard, the entire series as published, are *ex-parte* recitals and nothing more or better. Must Spiritualists stultify themselves by saying, "We will accept *ex-parte* proof when it affirms the genuineness of phenomena but scout it when a hint of fraud is uttered?

To illustrate: Are we invited to accept as honest and true the statements of Messrs. Kiddle and Newton when they testify to genuine manifestations in presence of Mrs. Crindle or Mrs. Hull, yet told we must disbelieve others with eyes, ears and hearts, as good as theirs, so far as may be judged, because they say the manifestations by them observed on a different occasion, were simulated?

For one, I decline to swallow such absurdity!

Upon *ex parte* evidence the business world acts in affairs of the utmost importance. History is builded on no other foundation. Even in judicial proceedings testimony "in chief," is *ex parte* in character, and so remains, unless varied by the ordeal of cross-examination. The value of this test, no lawyer will underestimate; but full well does the experienced practitioner know that cross examination but strengthens a true statement in chief; and therefore, the right is very often waived. Bearing this view in mind, is it impertinent to ask, who of all the defenceless females accused of fraud has demanded a cross examination; and who of all the witnesses against them, has refused to submit to the ordeal? "Hasten slowly," Bro. Clarke! Nor is it to be overlooked that a certain phase of *ex parte* evidence cannot be untrue. Of this class was the testimony of the magnifying glass as to those tin types put off upon the venerable Bro. Edwards by that defenceless female at Terre Haute, as being severally "spirit photos of wife, daughter, sister and sister-in-law! Not because of ignorance, malice or prejudice, but because it couldn't help it, did the magnifying glass bring out the lines of the graver's tool. So was it in this city as to the feathers cut from the wing of the poor dove that knew no better than to rouse suspicion by cooing in the dark clothes-press. The part cut off would just fit the stub in the wing from which it was clipped. It was *ex parte*, but overwhelming. It might be added that another of the persecuted mediums, whose recent career has given rise to many disputations, was detected in this city in carrying with her paraphernalia for trickery. This happened long before the troubles of the same precious sister at Clyde, Ohio, and in New York. The discovery was made, too, by one of our best, purest private mediums, one who holds her gifts as the holiest angels can bestow and who never uses them for pay. Does Bro. Clarke ask, "Why was not this made public when fresh?" Let his own own article, and others of its kind furnish the answer. Whose

Continued on Eighth Page.

Letter from J. W. Seaver—The Address from Jesus.

To the Editor of the Religio-Philosophical Journal:

In the 6th of May number of your widely circulated JOURNAL an article appeared headed, "Remarkable and Valuable Address," given by J. W. Seaver purporting to be inspired by the man, our elder brother, Jesus of Nazareth."

This address through the agency of your columns and also of a large edition of tracts freely and extensively circulated, has claimed the attention of a multitude of readers, who have of course arrived at various conclusions concerning it—its origin, authenticity, etc. Such diversity is perfectly proper and natural. Doubtless many who endorse the usual claims of Spiritualists, will discard at once the pretense that Jesus, the crucified, can and will return and communicate with mortals, but this objection is very well met in the address itself when he says: "You hold that men and women in the earth sphere are often inspired to speak by men and women (called spirits) in the higher spheres, and as you allow to me the attributes of humanity, you cannot reasonably deny that I may exercise this privilige as readily as others." This class of communion is almost as startling and hard to accept as were the first raps or other modes of communication a third of a century ago.

I am willing to allow that at first this claim of inspiration by Jesus was very problematical to me, and required much supporting evidence to entirely remove all doubts, but now not one shadow of doubt remains. With regard to the authenicity and truthfulness of this address I am just as confident and clear as I have been with regard to any of the many hundreds of messages both written and spoken received by me during my more than thirty-one years of mediumship.

During those memorable years I have been called upon by my spirit guides to organize movements and assume responsibilities which few would be willing to undertake, such as arranging for extensive picnic excursions, calling and organizing large conventions, employing missionaries to canvass nearly the whole western part of the State of New York, besides a long catalogue of less important movements, and all under the prompting and direction of spirit guides, given inspirationally through my own mediumship. I must have been possessed of entire confidence in their wisdom and ability truthfully to communicate their wishes to induce me to undertake the organization of such extensive movments, prompted only in such a way.

With reference to the reception of messages from Jesus, I allow that at first I was skeptical until evidence so conclusive came that I could no longer doubt. And his solicitation for me to deliver this address at the approaching convention at Lockport was so earnest that I could not refuse to accede to his wishes, and engaged to do so, but when I came to realize the full import of the engagement, situated as I am engaged in a somewhat extensive mercantile business, and holding public offices of responsibility and trust, I felt it to be a load almost unbearable; yet I pressed forward, determined to fulfill my part of the contract, let what might come. I was supported by my good Brother Geo. W. Taylor and by the prompting of invisible friends, and the result was the address under consideration. It was delivered before the fall convention, and was universally accepted as having its origin as claimed, and Brother Taylor endorsed both it and its origin as soon as it was finished. Mediums also endorsed and supported it. Mrs. Cornelia Gardner of Rochester, N. Y., an intelligent medium and speaker, assured Mr. Taylor that she saw Jesus and Mary his mother near Mr. Seaver when she was required to leave the hall a few moments before the address was delivered, and when informed concerning the address she said she had no doubt whatever about its being what it purported to be. We read that "spiritual things are spiritually discerned." Clairvoyance is a spiritual state, a setting free the spirit of the subject to discern spiritual things.

There resides in this county of Genesee one of the most reliable and truthful clairvoyants I have any knowledge of, perhaps she has no equal, no superior I am quite confident. For thirty-five years she has carried on an extensive and successful medical practice, diagnosing and prescribing exclusively by clairvoyance. When in that clear-seeing state she readily discerns and communicates from and concerning spirits. While thus deeply entranced I had her mesmerizer ask her concerning the authenticity and truthfulness of this "remarkable address," and with regard to the personal interest of Jesus in its delivery and promulgation and whether or not it was given by his inspiration. After mature deliberation she answered all these questions full and fair in the affirmative, stating that as far as the discourse went, it was true and satisfactory to him, but of course was not as full as he would like, or as he would in time be able to communicate; that his interest in this new spiritual dispensation is very great, and that at no distant day it will be quite common for mediums to receive communications from him, and that a general distribution of this address will do very much toward securing such results.

Since the reception of the tracts containing the address, I have sent away hundreds of them by mail all over the United States, and am almost daily receiving letters of strong approval and acceptance, and in some cases ordering more of them for distribution among their friends. One of my correspondents, a prominent lecturer, writes: "Your lecture has convinced me that Jesus, our elder brother and medium, has found an instrument through whom he can speak in a manner both simple and eloquent. Thanks for the lecture, etc." Although when going up to the convention the cross seemed heavy for me to bear, I now rejoice that I was true to the heavenly call.

Allow me to ask, is it in the least out of place—yea, is it not imperatively demanded (after such astounding personal experiences of more than a quarter of a century, confirmed by the concurrent testimony of hundreds and thousands of witnesses) that a message of this importance to the world be published and extensively circulated? Even suppose it does not conform to the inherited and educational sentiment of the conservative masses, is that a sufficient reason for suppressing the most important revelation of the present century? Suppose the first lesson in our cherished spiritual unfolding had been successfully strangled, and the heavenly oracles forbidden by such antagonism to speak or furnish a sign of their power to hold sweet communion with the loved and needy denizens of this dark materialistic world, what might now be the condition of this blessed gospel of the 19th century?

I say, let the brightest rays of light shine, that the earth may be illuminated and made more pure and glorious. If blind authority has caused the cringing millions to bow before some imaginary Deity and kept them in slavish subjection lest their eternal salvation shall be imperiled, is it not the part of true wisdom and philanthropy to help to eradicate the error by the diffusion of the real truth, whether the shrine-making craftsmen be despoiled of their gains of not.

This "remarkable and valuable address" is just what mankind now needs. It is demonstrated to me by an accumulation of evidences to be true, and "sink or swim, survive or perish," as old John Adams said of the American Declaration of Independence, I stand by and support it, expecting and knowing from past experiences during this eventful warfare, that I shall encounter denunciation and perhaps persecution, but although physically weak and bearing up the weight of three-score and ten years, I am spiritually strong and can bear it all until the end, and glory in this as being the brightest page in my eventful history. J. W. SEAVER.

Byron, N. Y.

Medical Freedom.

To the Editor of the Religio-Philosophical Journal:

No one who sincerely believes the principles of republican government, can consistently object to entire freedom in the medical profession—the right of the people to choose their physicians as freely as they choose their ministers, their teachers or their architects.

The function of government is to protect against fraud, robbery, violence and oppression—not to assume a parental authority to control the judgment of citizens in managing their personal affairs. When penalties are provided for malpractice in medicine and for any fraudulent representation as to the qualifications and measures of the physician, the government has done all it can do for protection, and every step beyond that is an interference with personal liberty and a protection to some species of fraud or imposition. Medical legislation is generally the ally of selfishness and fraud. It is demanded only by those who have selfish interests to promote—never by the people for whose interests medical cliques profess to act.

It is a very plausible statement to say that a law requiring all physicians to have diplomas from a reputable medical college, is a law for the people's protection—a law to compel physicians to do their duty. But in fact it is simply a law for the protection of medical graduates against a competition which they find too formidable.

Clairvoyant power and spiritual inspiration have enabled hundreds of practitioners to prescribe and heal more successfully than college graduates. In my own observation, I have never known prescriptions obtained from spirits through mediums uneducated in medicine to do any harm or fail to relieve, while the records of malpractice by medical graduates are terribly numerous. The medical graduates in a county of Western New York, not far from Geneva, were about to enforce the law against an ungraduated rival, whose practice had been too successful, when they were suddenly halted by the information that if they proceeded they would all be held responsible for their evil deeds under the law against malpractice. One of the wisest and most successful practitioners in the city of New York, has been a lady—a natural clairvoyant, who has been nearly all her life engaged in healing the sick by prescription, and who laughed to scorn the idea that she could be benefited by the tuition of a medical college. She pays no regard to the law.

A law proscribing such practitioners is a scandalous violation of the liberty of the citizen, who desires to employ them, and is moreover a vindictive war against the purest form of benevolence. If the unlicensed practitioner is destitute of merit and of patronage he is not punished, but if he is eminently successful he is sure to be assailed through the law by envious rivals.

The general tendency of such laws is to hinder free competition, increase professional arrogance, and stultify the healing art, if such an expression be allowable. Allopathic Medical colleges generally are devoted to the inculcation of bigotry and ignorance, as well as science, and those who are acquainted with the vast healing resources not included in the college curriculum can practice without the aid of colleges, but could not without a sacrifice of self-respect submit themselves to the institutions in which their knowledge is ignored or despised, and their ability derided.

So great is the perversion of medical science in many colleges, that for my own part I would rather trust an intelligent and conscientious physician who had never attended a medical college than the average of respectable graduates—for all that colleges can give and a vast deal more is recorded in medical literature accessible to all, while allopathic colleges labor to confine their pupils to a small portion of this accumulated science.

If any partizan of colleges should suggest that this doctrine would be an encouragement and shelter to ignorance and malpractice, I reply that ignorance of therapeutic resources and consequent malpractice abound far more among the graduated allopathic colleges than among the remainder of the profession; and when I speak of criminal malpractice, I do not exclude some of the most eminent or conspicious members of the allopathic profession as being among its best examples. So far as I am informed the last forty years of medical freedom in the state of New York, have not developed any prosecutions for malpractice except among the regular graduates.

It is very true, as one of your correspondents says, that men who offer their medical services to the public should show that they have taken pains to prepare themselves for practice, but it is begging the question to assume that the college is the only place to study medicine. One of the most eminent physicians of New York told me that he did not do as good practice after he came back from college as he had done before he attended, and it took him some time to overcome the college influence and become a good practitioner.

Whether a man is well prepared or not should be judged by his patrons who observe his personal character and professional success. The legislature is entirely incapable of deciding, for it is an individual question. There are good practitioners who try to do their duty in every class, and there are also in every class men who are social nuisances and unworthy pretenders. With free competition all will find their level.

The American medical reform which has adopted the name of eclectic, to the service and development of which I have given many years, is of all systems the least narrow and restricted in its resources, and graduation from a good Eclectic College does indicate the graduate to be familiar with a rational treatment of disease. But eclectic therapeutics, like all other forms of medical science, is recorded in volumes accessible to all, and not only may be, but often is well understood by those who have attended no college, and who are vastly superior in practice to the allopathic graduates who seek a monopoly in the profession.

JOSEPH RODES BUCHANAN.

P. S.—It is not inconsistent with the foregoing remarks that I am now endeavoring to establish a Pantological College of therapeutics, to elevate the standard of professional attainments. I claim that the physician who has the best training in his profession needs no law to protect him against inferior pretenders, and that the effect of sending forth such a class of physicians will be to enlighten the public and discourage all forms of pretentious quackery. J. R. B.

Wanted, a New Order of Management.

Torpidity in Cleveland Spiritual Matters—Children's Lyceum Grove Meeting—Mendicant Style of Business, Etc.

To the Editor of the Religio-Philosophical Journal:

In response to a call in the city press, to listen to a plan of Mr. Thos. Lees for the better organization of the spiritual fraternity, about a hundred people, of whom at least two-thirds were women, assembled in Weisgerber's Hall on Sunday evening, the 2nd instant. There was not enough enthusiasm developed to buoy up a penny peep show. It had the aspect of a funeral assemblage. Mr. Lees's plan, in brief, was this: To establish a central Institute for the State at large, and Cleveland in particular, in a good business locality, comprising large hall for lectures, séance room, library, reading room, and store for business office and sale of spiritual books, periodicals, stationary, etc., after the plan so successfully pursued by the Young Men's Christian Association; and connected with it to be a lecture bureau which would utilize the best speakers in the country on their way from the East to Chicago, so as to make the cost less to the Institute, yet leave greater remuneration to the lecturers than is obtained by present methods. The cost, including forty lectures, was figured at thirty-four hundred dollars per year. To meet this there was to be gained five hundred non-resident members throughout the State at one dollar each; two hundred resident members, entitled to the privileges of reading room and library, at five dollars each; one hundred at eight dollars for the lectures; and fifty at twelve dollars, giving free access to every thing; with from seven to eight hundred dollars from donations, sale of books and periodicals.

The project looked feasible enough on paper, and by way of spur, it was pointed out that the present organization was in such a miserably torpid condition, that unless new and far more vigorous blood could be infused into it, the President would wash his hands of it, and let it drift as it chose. As the funeral assemblage grew still more grave and solemn, Mr. W. Whitworth finally gave in his name for a full-course ticket, by way of a starter; but it didn't start! It was then shown that the first requisite was to canvass the Spiritualists of the city and learn if enough subscribers could be got to set the business going, and that some one who could devote his entire time to the work, must be hired for the purpose; whereupon Mr. D. Chritchly expressed his decided conviction, that any Spiritualist who would not devote his entire energies of soul and body to such noble work for nothing, was unworthy of the name, fortifying his point by a pathetic narration of how a red-hot revivalist at the Tabernacle took off his coat and brought up sinners to repentance on the cheap-sweat and gush principle, charging nothing for his labor. Not believing that this sort of dishwashy froth is worth any more than is generally paid for it, and being deeply imbued with the idea that things in this world worth having must be worked for, Mr. Whitworth again offered the practical proposition to put his hand in his pocket towards the necessary labor-fund required. This was backed up by a like offer from one more enthusiast, Mr. J. Brett, when the general apathy was enlivened by adjournment for one week, and the forlorn hope of a better state of affairs.

LYCEUM GROVE MEETING.

On the previous Sunday the Lyceum children's annual picnic was held at Congress Lake, a most beautiful place, where nine car loads of happy folks, mainly Spiritualists, enjoyed the pleasant occasion. In deference to orthodox feeling, it was called a "Grove Meeting;" but the children, brimful of innocent merriment, did not worry their heads about picnic or grove meeting, being so impressed with the sweet fresh air, waving boughs of forest trees and ripple of the fine sheet of water, as to feel that it was good to be there. After a feast of good things, a majority of the adults took seats in the large pavilion to listen to promised speaking.

SPIRITUAL MENDICANCY.

I have a vivid recollection, running back to my boyhood days, of certain street performers, jugglers, rope-dancers, mountebanks, etc., who were certain, at some part of their performances, to pass round a hat for the public reward of pennies for their skill. Something very similar to this would seem to have gained an established hold in spiritual exercises hereabouts. Now this practice has grown so chronic in Cleveland spiritual affairs, and is so undoubtedly shabby and deleterious, that it may well be asked, how has it come to be permitted? Cleveland people are not more given to parsimony than common, and can usually be depended on to give liberally for things worth having; yet here Mr. Harter was treated to a dose of what seemed uncommonly like almshouse charity, though he came here with the reputation of being an effective speaker.

Not long ago Miss —— was called here to fill an engagement, but chancing to miss the exact time appointed, she was stranded on a desert of pecuniary Sahara, as it might be properly termed, whereupon the old hat makeshift was duly brought into requisition to help eke out her expenses. The expedient hit on was an impromptu levy on a mite society meeting, where the pitiful exhibition of having the speaker stand in the middle of the assembly while the hat went round, was given preliminary to the promised entertainment, and still more pitiful, when it was found that the collection had not materialized to a respectable amount, the master of ceremonies cried out: "This won't do! We shall have to double up!" The hat went round again.

Is it possible to conceive of any thing smaller or more humiliating than this? What must be the feelings of a sensitive woman subjected to such an ordeal! Little to be wondered at that first-class speakers and mediums, after being ground through such a mendicant mill—first confronted with a beggarly pittance, oftentimes not enough to carry them out of town, and then trotted round to all sorts of side-show expedients to raise a few more pennies by the hat dodge, make up their minds that Cleveland is a tip-top city to keep away from. Commenting on this pitiful style of business, Spiritualists of long standing freely express the knowledge, that many of the best platform speakers in the country have grown to look on this city as a kind of spiritual almshouse, whose dole is so precarious and beggarly, that only a solid private income can be relied on to carry them safely forward to the green pastures and still waters of a more hospitable locality! And it is largely felt, that unless there comes an entirely different order of management from the foundation up, the same dead-alive results will obtain. W. WHITWORTH.

Cleveland, Ohio.

Camp Meetings.

BY DR. C. D. GRIMES.

To the Editor of the Religio-Philosophical Journal:

There have been several essays on the subject of conducting camp meetings, since I commenced one and was obliged to abandon it for the want of strength to finish it, and even now I am only blessed with the privilege of writing an hour or two occasionally. The subject has a great variety of aspects, and it is in the interest of truth to have a variety of expressions, from a variety of stand points, that in a "multitude of counsel" higher truth and higher stand points for all may be obtained. Of all these aspects, to a Spiritualist, the ethical and spiritual should be of the greatest importance. The questions of an inequality of compensation for services, quite apparent in some cases, will soon regulate and settle themselves, for speakers and mediums will soon weary of traveling hundreds of miles for a compensation that in many cases will not cover one-half their railroad fare, merely to advertise themselves and obtain "a national reputation." This "working for glory" is short-lived, especially when necessity is often fixing its relentless talons of "stern demand" into the very life-centres of the being.

Music, of which Carlyle well said, "That inarticulate, unfathomable speech, that leads us to the edge of the Infinite," to gaze into immensity, is eminently proper; but is only adapted as far as it is well chosen, in kind, time and occasion. Music hides itself in the cosmos and is revealed to us in harmonial movements, harmonial blendings and combinings of sounds, colors and odors, in mathematical precision, and in serial order and continuity. When the earth is parched with drouth, when the vegetable, cereal, and earth's green carpets are drooping and perishing, and the very heart of man is heavy and sinking, what better music than the thunder's reverberating sounds and the roar of mighty gushing winds, illuminated with the lightning's freaks and angularities. Are there walls of Jericho to pull down; then, ring the changes of ram's horn toots, kettle drums and bugle blasts, with interludes of thunder claps and earthquake mutterings; but when a self-satisfying passiveness, induced by the earnest contemplation of great truths, presented by some able speaker, gathers upon and broods over us like the evening shades, leading us to the border land of spiritual and eternal verities, then give me the softest melodies of nature and art, combined.

> No Katy-dids with rasping voice,
> And no bleating of the goats;
> Æolean Lyres are then my choice,
> I love their mellow notes.
>
> I like all music, first and last,
> Or one grand diapason
> The kettle drum or bugles blast,
> Suited to the occasion.
>
> Funeral dirges have place and time;
> Whip-poor-will notes, just so;
> Then the lively notes will come in rhyme,
> For "the light fantastic toe."
>
> Fractional [illegible] sometimes sound good;
> Scolding wives, a boisterous child;
> But O my muse, in spiritual mood
> Strike something soft and mild.

Dancing, as an entertainment, as a harmonizing, civilizing and developing process, should have its time and place, but not when and where one is seeking passivity, spirituality and angelic communion. Fire and water are both valuable elements, and when put in their proper use, are each a blessing. But, they don't mix well. In that case, one or the other must go to the wall.

I wonder why some "camper" has not made an effort to answer Bro. Tuttle's question: "Are these gatherings simply for amusement and pleasure? From the prominence given to dancing, music, boating, etc., one would suppose this to be the motive." And I would add, from the flaming posters, advertising grand hotels and restaurants, groves and lakes and steamboat rides, one might suppose it to be a place where nature and art vied for an elysium—that which might best beguile the pleasure-seeking, feast the eyes of the wonder-loving, pander to the sensual, and fire up the emotional natures of those who had habituated themselves to live in the emotional at the expense of spiritual culture and spiritual attainments, at the very time and place when momentous, profitable and practical questions are and should be arising, and demanding attention, to the eternal verities of life here and hereafter.

I wondered why Bro. Beals did not answer the question. He gave us the 12th chap. of 1st Corinthians as a solution of the camp-meeting questions, and then adds: "It does not follow, because a person has a good head, he has no use for his feet." O no, but after you have "coveted" and improved the gift of walking (and dancing if you please) to a normal and practical extent, there is the end of that; but the head you speak of—the immortal, the eternally expanding mind and enlarging reason—the greatest of all gifts, is to be cherished, "coveted," because it is a gem that needs infinitely more care and culture—the sum of all the functions, demanding to be fed on thought-begetting, and thought-expanding thought, that its possibilities may all be brought out in the eternities that await it. But did he read the last verse: "But covet earnestly the best gifts; *and yet shew I unto you a more excellent way*." After coveting spiritual gifts, and coveting earnestly the best gifts, there is something beyond that Paul styles "a more excellent way," and this more excellent way appears from reading the 13th and 14th chapters, especially from the 14th: 1st to 12th—it all appears to culminate in the possession of charity, spiritual gifts, especially, the gift of prophecy, to the end that, "the church may receive edifying." "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." Thus we see that it all results in "prophecy," edifying, teaching, culture, the royal road to soul-expansive harmony and spirituality, for how can we reverence, love, work for and enjoy, that of which we have no knowledge? "Cultivate the best gift," for Deity only opens the eyes that are looking after him; only strengthens the arms that are reaching toward him, and only fills the soul that is hungering and thirsting for him. True, we develop to some extent on any line we turn the attention, and apply the energy to; but if we sow all to soul and spirit, the body suffers; if we sow all to the material, the soul gets neither birth nor expansion. If we sow all to the winds, we reap the whirlwind, and if we spend our time in weaving nets to entangle others, we are sure to be the first Haman on exhibition, for our real happiness and salvation is only to be found in an unselfish devotion to the welfare of others. Find the golden mean—the best gifts, and you find the philosopher's stone, hunted for in all past ages. Selfishness is, the Haman on his gallows and excess is the Napolean on his St. Helena.

"Covet the best gifts," "and yet shew I unto you a more excellent way," "spiritual gifts and prophecy to the end that ye may edify" or save yourselves in an unselfish devotion, in trying to give the Bread of Life—truth, to others. Thanks for Paul in 1st Corinthians 12, 13 and 14.

Should not the paramount object of Spiritualists, they who profess having received higher light, by being admitted into the presence of angels and of receiving line upon line, of the very instruction that is necessary to guide us into unselfish love and a high and holy communion with them, be to soar above gay festivities and giddy rounds of pleasure or making the necessary conditions to attract others. Is there no practical benefit arising from "the ministration of angels?"

Do you want able speakers well posted in all science and philosophy, calculated to promote advancement in all departments between man and the moneron, atoms and solar systems, all leading to an advance in spiritual culture? Make conditions commensurate with the occasion and the demand, considering it to be for a class of men capable of standing before such a vast intelligent crowd and holding them with intellectual pearls, garnered from the store-house of the universe, and you will get them; but not for a long time as secondary in importance to a band of music, splendid hotels and restaurants, beautiful groves, lakes and steamboats.

Do you want "the ministry of angels," and a knowledge of the world to come? Make proper conditions suitable for an angelic entertainment, and partaking of angelic food, and you get them, and with them an advancement worthy of the most herculean efforts of men and angels combined. But if you want test hunters, wonder mongers, pleasure seekers and vultures, bait them and you have them, and with them the discordant notes, gratings upon moral and spiritual natures. Then the round of pleasure is ended, the test received and the wonder seen, they leave for another round, another test and another wonder, "forgetting what manner of people they were."

But should you provoke deeper thought, investigation and research, in the beautiful relations of life and the mysteries of being, you start them on the royal road of life, where they may learn, that the every day's work of the philosopher is to obtain some victory over himself—his lower nature; to climb up from the dark and damp cellar of his being into the air-ventilated, sun and reason-lighted parlors of his being, when every breeze of air, every ray of sunlight and reason, recreates, ennobles and immortalizes.

There can be no valid objections to furnishing practical and necessary accommodations, but Spiritualists—the spiritual at least would not demand a Barnum's big show or a Belshazzar's big feast, but would look for "things decent and in order;" temporary of course, like the tabernacle in the wilderness, because "not an abiding place." Certainly it would not be in keeping with spiritual culture, to spend five or ten thousand dollars for hotels, restaurants and steamboats—for that which tendeth to pleasure and sensuality, and half that sum for that which led to culture, advancement and spirituality. Should the speaker receive as much per day as a member of the band and for the same length of time, there would be some appearance of equality, instead of being paid for one day and sent home, shouldering as much, if not more, traveling expenses than any three of them.

Again, the big show, the big feast and the big crowd, has already eat out the life and decimated the number of Spiritualists in the small towns and rural districts. The lecturer and the spiritual paper are things of the past. In many towns of from five to ten thousand, the spiritual element is partly absorbed by the churches and the balance, "dead of dry rot." To say the least, from one-half to three-fourths of Spiritualists, outside the large cities, cannot raise means and spare the necessary time to attend the camp, therefore, "the poor ye have" not always "with you." The camp, the camp, may be sweet music for the rich, but as for the poor, they must add, "it is death to us." What all Spiritualists need and will have some time or other, is a home—something to work for, build to, to enlarge, expand and adorn; a social and spiritual temple to rear in each heart at home—an organization of some kind. Whither are we drifting? Do we want one religion for the wealthy and another for the poor? If one-half are off at camp for two or three months in the busy part of the year, "getting all they want," what can the balance do, but to "hang their harps upon the willows." Let us pause and take a calm view of the situation. Does truth need sugar-coating? Must we go to Egypt to buy corn? Sometimes it is better to "make haste slowly." I like to see a climber, but I dislike to see one climb so fast and so high as to become dazed and fall over the other side after he is up. Are we not in danger of a fungus growth of "camps" that can only be sustained by a "network" of rural, working, home organizations, with not only material, but spiritual wealth and leisure that is adequate to the task. It is better to have a Moses to lead us than a handwriting upon the walls of Spiritualism.

Sturgis, Mich.

In a recent communication Mr. Courtney Graham, of Colorado City, Texas, suggests that some enterprising tanner undertake the preparation of prairie dog skins for glove leather. The animals are exceedingly abundant in those parts, as they are almost everywhere on the plains and further west, in many places they are a serious nuisance, the grass of the cattle ranges being eaten up by them, and the ground honeycombed with their holes. They might be caught in large numbers, and would be caught by boys and others, if a market were made for their pelts.

Dr. Samuel W. Francis, Newport, R. I., reports the successful treatment of an acute case of pneumonia by the inhalation of sulphuric ether. He says that "if seen early, during the first stage, by inhaling ether for thirty minutes, every six hours, many severe and protracted cases of sickness would be arrested." Dr. Francis recommended inhalation of sulphuric ether for bronchitis in 1868.

A fatal explosion recently occurred at Bradford, England, due to the escape of carbon bisulphide into the public sewer. It appears to have come from a grease works where it had been used in the extraction of oil from seeds.

Woman and the Household.

BY HESTER M. POOLE.
[Metuchen, New Jersey.]

To and fro, spinning and weaving,
The diligent Forces within
Are moving on with a rythmical motion,
With none of our dreadful din.
Work they ceaselessly day and night,
Clothing the spirit in robes of light.

Weaving on, silently, swiftly,
To fashion this beautiful robe;
Ever the finest filaments choosing,
From the fairest fruits of the globe;
Yet the perfect garment only appears,
After the lapse of a hundred years.

WILL TO LIVE! The life eternal
Shines on the straight, narrow way,
While we our silken garment are weaving
For the regions of endless day.
After the lapse of a hundred years,
Death as a welcome friend appears.
—*Felicissima.*

How seldom do we reflect that slowly, noiselessly, ceaselessly by night and by day, within the visible, the invisible body is being wrought. Out of food and drink, out of atmosphere and essences, material is aggregated for a home wherein the royal Spirit shall sit enthroned in unapproachable and immortal beauty.

How consecrated should be that life which has such a mission! How trivial is all else compared with the purpose of furnishing the finest and best materials which it is possible to command, that hereafter the incasing garment—the soul-body of the Spirit, shall be fitly equipped for exalted companionship and noble uses! To all, even the poorest, humblest and most debased, are open the same endless career. All are vitalic centres where Spirit and Matter meet and mingle for the purpose of individualizing a continued existence, having for its centre a Deific spark, a portion of universal and omnipotent Intelligence. Only by striving after the best, by putting the lower under the control of the higher, by purity of thought and deed, by growing strong in love of truth and of our fellows, and by the habitual use of good mental and physical food, through a long series of years, can we be entirely ripened so that the physical husk may drop from the perfectly formed soul. That joyously emancipated from all encumbrances will then float on magnetic currents to that beautiful "home not made with hands, eternal in the heavens."

The object of what we term education, of which only a small portion can be obtained from schools, is to facilitate the above process—to help unfold and expand those powers which inhere in all human beings. Judged by this truism, how vain and insufficient is much of the process through which many of our youth pass! There are few schools where natural methods of teaching are in vogue, the best of them are cumbered with much which only exercises the memory or which serves to "train the mind." The intuitional nature is ignored, and an artificial system substituted. Year by year the old cramping and cramming methods are dying out, and a better way explored. Youth are more often led into the greenfields of nature, to con living lessons from the sky and sea, from shell and bird and beast, even from man himself. Of these opportunities let the doors be opened for women as well as men.

HIGHER EDUCATION OF WOMEN.—CONTINUED.

NEWS FROM SPAIN.

The following cablegram was recently received by the press of New York:

"CASTELAR ON EDUCATION.

"The closing sitting of the Educational Convention was held to-day. It is composed of 2,000 professors of both sexes assembled in Madrid from the humblest parishes where $200, irregularly paid, is the salary of the teachers of the primary schools. At the session Senor Castelar made a speech unrivalled for eloquence. He depicted the noble sacrifice of the humble pioneers of enlightenment so necessary for success in the work of education. The enthusiasm was very great. In his speech he dwelt particularly on the progress of women recently in educational and professional branches and even in the Spanish university pursuits, showing the part they could take in the propagation of progressive ideas.

WOMAN'S COLLEGES IN ENGLAND.

The first woman's college in England was built at Girton, two miles from Cambridge, about thirteen years ago. The house contains over fifty students, each of whom occupies two small rooms, as well as good sized library and lecture rooms. The students pass a preliminary examination, are over eighteen years of age, and the course of study takes about three years. While many of the university and college lectures are open to these young women, instructors from Cambridge attend at Girton to teach certain branches, and there are also women resident professors. The Cambridge examiners have given voluntary examinations, and pronounce the tone of the college to be high. Many in this place, as in Newnham, are working for certificates which will be of service in securing good positions as teachers. So far forty-five have passed the standard for the B. A. degree, and thirty-one have passed in honors, eleven in classics, nine in mathematics, seven in natural sciences, three in moral science and two in history. In fact, it has been successful in the proficiency of its students beyond the hopes of its most sanguine friends. A competent authority says: "Neither Cambridge nor any other British university has yet conceded degrees, although their certificates are tantamount in significance, and St. Andrew's has recognized the fact by bestowing on girl graduates the title of Literate of Arts. The reluctance to go further is intelligible enough in Great Britain, where a university diploma has such a direct and important relation to practice in the medical and legal professions. An analogous unwillingness to admit female students to its medical and law schools is doubtless at the root of Harvard's close adherence to Cambridge precedent, of which, we need not say, no account is taken by a constantly growing number of American colleges."

NEWNHAM COLLEGE,

was founded in the year 1875 by an association to promote the higher education of women. The aim was to provide a home and supervision to young women, while they pursued their studies at university lectures. The two buildings contain seventy students, and the charge for board and instruction is only about $375 yearly. During the first six years of its existence, twenty-two honors were gained in various examinations.

The University of Cambridge has been won to give a surprised but pleasant assent to the merits of these two colleges for women, though the more conservative professors will not allow these students access to their lectures. But these latter are as earnest and enthusiastic as such a class of pioneers ought to be, and steadily strive to maintain the high character of their Alma Maters. Indeed, none other would be admitted or retained.

There are three American students connected with Newnham, among whom Emily A. Munn was the first. This young lady who was lately professor of biology at Wellesley College, is a special student in the laboratory of Prof. Huxley. This friend of impersonal science has given Miss Munn a letter to the Aquarium at Naples, which only admits first class students. She will be not only the first American who has had this honor, but the first woman student at this renowned school. The Royal Society is to publish her researches while studying with Prof. Huxley, at his request.

Miss Helen Gladstone (the eldest daughter of the English Premier), who has from the first taken the greatest interest in the Newnham College, has very recently been elected vice principal.

A writer upon this subject says: "In Switzerland, in 1864, women have been admitted to every part of the university. During the last summer twenty-eight young women were matriculated at the University of Zurich. There are now at the University of Berne thirty-five lady pupils, who enjoy all the privileges for study accorded to the other sex. In Aug. last Miss Sophia von Kowalewsky graduated as Doctor of Philosophy and Magister of Liberal Arts at Gottingen, and about the same time Berne conferred its first medical degree upon a woman, bestowing with it marks of the highest distinction.

"At Vienna and at Paris women are welcomed to university instruction, while they are reported in attendance at Rome, Padua, Milan, Leipsic, Breslau, Gottingen, St. Petersburg and Upsala. In one or two of these institutions the admittance of women into all departments is not yet formally sanctioned, but it may be anticipated from a growing liberality of administration that the time is not far distant when every bar to their free entrance will be removed.

"The Edinburg University still closes its doors against women, but there is significance in the facts that the British Parliament has entertained a bill for breaking down their bars, and that in the memorials in favor of the bill there was a petition signed by twenty-six professors of Scotch universities, and by 16,000 women. The growing agitation throughout Great Britain of the subject of a higher education for women, indicates that it will not cease until the same opportunities for learning are accorded to girls that are enjoyed by their brothers. It also indicates that the idea of coeducation is continually gaining favor among all classes of people.

BOOK REVIEWS.

[All books noticed under this head, are for sale at, or can be ordered through, the office of the RELIGIO-PHILOSOPHICAL JOURNAL.]

ADDRESS OF THE CITIZENS' LEAGUE of the State of Illinois, to the people of the State. Constitution and By-Laws. Chicago: Cowles & Dunkley, printers, 112 & 114 Fifth Avenue. 1882.

It appears from the address before us that the Citizens' League movement owes its origin to the labor troubles which prevailed in this country in the year 1877. Immediately after the terrible outbreak at Pittsburgh, Pa., in July of that year, a feeble imitation of it took place in Chicago. A howling mob went through the manufacturing districts of the city, committing numberless depredations, and compelling peaceable mechanics to stop their work and join their lawless parade. In a few days the riot ended, but not until it taught the people of Chicago a valuable lesson for all time to come. Prominent citizens observed that nearly all the actors in this disgraceful fiasco were boys and youths; and in meetings subsequently held at 218 W. Madison street, they directed attention to this singular feature of the disturbance. In this way the interest of the meetings was greatly excited in the subject of juvenile depravity in Chicago, and eventually an investigation of the facts was planned and executed.

The discoveries made by the investigating committee not only corroborated their suspicions, but were absolutely appalling. They learned that of the 28,000 persons arrested for crime in Chicago in the year 1877, no less than 6,818 were under twenty years of age, and that 1,582 of these were committed to the Bridewell. They also learned that in that year the arrests of minors had increased 720, and the commitments of minors to the Bridewell had increased 200 over the number in the preceding year. With a view of verifying these figures and learning the causes of this wholesale demoralization of the young, they made extensive tours of observation through the city by day and by night, and they soon satisfied themselves that it was the liquor and beer saloons that were transforming the youth of Chicago into vagrants and desperadoes.........And as there were at that time about 3,000 saloons in the city, it was reasonably estimated that not less than 20,000 of the children of Chicago were their patrons. On consultation with the police it was learned that they could readily believe, from what came under their observation, that the estimate was correct.

These deplorable facts were discussed until the community generally became interested, and many prominent business men took part in the proceedings.....It was considered that nothing short of an organized effort on the part of private and disinterested citizens could ever effect this; and accordingly, on Saturday evening, November 25th, 1877, at the same place of meeting, "The Citizen's League of Chicago, for the Suppression of the Sale of Liquor to Minors," was organized by the adoption of a constitution and the election of officers. The president, Mr. F. F. Elmendorf, and the general agent, Mr. Andrew Paxton, lost no time in carrying out the intentions of the society. Their first overt act was the arrest of a man named Baker Born, who kept a saloon on W. Lake street. Born had been guilty of enticing into his saloon nine little boys, who were on their way home from Sunday school, and making them drunk. He was arraigned before justice Daniel Scully and promptly fined $25 and costs. The League drew great inspiration from the public indignation which Born's crime excited, and from the promptness with which he was punished; and from that time to the present it has gone steadily forward, increasing every year in activity, influence and popularity. It is doubtful whether any public charity in the West, of late years, has been so universally commended and so cheerfully supported.

The effect of the operations of the League on the morals of the youth of Chicago was instantaneous and permanent.

The Citizens' League came to the conclusion several months ago that a transition stage in its work has been reached. Its labors seemed to demand broadening, both as to their object and to their geographical extent....Knowing the inestimable blessings that have always and every where followed its work, it felt that it would be recreant to its mission if it did not do what it could to secure the organization of a Citizen's League in every county town in the State, and to form them into an association that would promote acquaintance, disseminate information and secure concert of action. Accordingly, at its call, a council of all the Leagues in the State was held on Saturday, May 27th, 1882, and THE CITIZENS' LEAGUE OF THE STATE OF ILLINOIS was organized.

The address well asks in connection with the movement:

"Do you not need such an organization? Are not your youth corrupted with liquor and with games of chance in your saloons? Do not these saloons sell liquor to confirmed and helpless drunkards? Do they not sell adulterated and poisonous liquor? Do they not violate every law and ordinance that has been made to restrain their traffic? And are they not raising up a generation of vagrants, drunkards and criminals in your very midst? If so, will you not organize a local Citizens' League, and join hands with us in this noble work."

The address of the League throughout is admirable, its statistics are impregnable, and it is doing a vast amount of good. It is in fact an absolute necessity.

THE PRESENT RELIGIOUS CONFLICT. By Augustus Blauvelt. G. P. Putnam & Co., New York, publishers. Price $1.00.

In 1873 a series of articles in *Scribner's Monthly* on "Modern Skepticism," made some stir and told some honest truths. But the *Monthly* stopped them, and their author was suspended from his ministry in the Dutch Reformed Church, to come again before the public in this book after years of silence and studious thought. He was, as he says, a sincere believer in his creed and in the infallible Bible of traditional Protestantism, and set himself earnestly at work to defend that Bible from modern skepticism, scientifically and logically, as well as religiously. An honest man trying such an impossible task, of course ended by giving it up and being a doubter himself. Rejecting its infallibility, he firmly holds that the Bible contains, as well as professes to contain, an element which is in the form of a direct divine revelation, and on this he intends to write another book. In this work, in chapters on The Crisis; Dogmatic Theology; Validity of the Bible Canon and Inspiration; Religion of Jesus; and Religious Liberty, he writes with marked ability and a deep sincerity which commands respect. The chapters on the Crisis and Liberty are especially excellent, the first stating the situation clearly, the second pulsing with deep and earnest feeling.

The list of authorities quoted from, shows the breadth and thoroughness of his scholarly research and shows, too, that his research is among theological and Biblical writers, orthodox and heterodox, and among inductive scientists. He reveals no glimpse of any knowledge of Spiritualism, and it is becoming apparent that any effort to rationally interpret or clearly understand the Bible without such knowledge is simply absurd. A great many educated people understand that now, and the clergy usually late in the day, will understand it after the spiritual thinkers outside their ranks have lighted up and made plain their path.

This book is valuable as the word of a sincere student seeking truth and walking bravely in his own chosen way, and as indicating the tendency of thought in our churches and among our clergy. The difference between Blauvelt and many of his clerical brethren, is that he has grace and courage to speak out; they falter and hesitate—so he is strong, free, reverent and fearless, while they are weak and in bondage to fear.

"The development of English Literature and Language," is the title of a new and most remarkable work by Prof. A. H. Welsh, of Columbus, Ohio, which is announced for early publication by S. C. Griggs & Co., of Chicago. It is confidently believed to be one of the ablest works of the day. Prof. Welsh has given ten years of unremitting study to the subject, during a large part of which he has devoted to it his entire time and attention. It goes back to the pre-English period, showing the sources from which the speech and literature have been derived, and illustrating their development by appropriate and copious examples woven into the text of criticism. It is both historical and philological in a broad sense. It is crowded with information and helpful truths, digested and arranged with a clearness and system that at once hold the interest and attention of the student and reader, and present the clearest picture of its theme, it is believed, to be found in the language. Indeed, it is thought that there is no other work which covers the same ground, and gives so lucid, instructive and entertaining a presentation of our literary and linguistic development from its earliest stages, re-animating the past, as it traces the successive steps by which English thought has arrived at its present estate.

Partial List of Magazines for August.

THE ATLANTIC MONTHLY. (Houghton, Mifflin & Co., Boston, Mass.) Contents: Two on a Tower; At the Summit; Across Africa; Some Account of Thomas Tucker; The Weather-Vane; Studies in the South; New Faiths; Doctor Zay; A Study in Sociology; The Gods said Love is Blind; The House of a Merchant Prince; Ralph Waldo Emerson; London Pictures and London Plays; Harte's Sketches and Stories; Von Holst's Calhoun; A Note on Flaubert; Bancroft's History of the Constitution; Mr. Wheeler's Handbooks; The Contributors' Club; Books of the Month; The Birthday Garden Party to Harriet Beecher Stowe. This number has two features which will specially commend it to general attention, namely, a fine new steel portrait of Mr. Emerson, which is remarkably satisfactory, and which is accompanied by an admirable article by W. T. Harris, of Concord, Mass.; and a Supplement containing a full account of the Birthday Garden Party to Harriet Beecher Stowe, with the addresses, poems and letters. There are other essays and poems and a fine variety in the Contributors' Club. Altogether this number will be found interesting and valuable.

POPULAR SCIENCE MONTHLY. (D. Appleton, & Co., New York.) Contents: The Physiology of Exercise, by Emil du Bois-Reymond; National Necessities and National Education, by Benjamin Ward Richardson, M. D., F.R.S.; Acoustic Architecture, by William W. Jacques, Ph. D.; Progress of the Germ Theory of Disease, by Professor Tyndall; A Gigantic Fossil Bird, by Stanislas Meunier; The Book-Men, by Hon. T. Wharton Collens; About Elephants, by Dr. Andrew Wilson; The Chemistry of Sugar, by Professor Harvey W. Wiley; Transcendental Geometry, by Alfred C. Lane; My Spider, by W. H. T. Winter; Sudden Whitening of the Hair; How Plants Resist Decay, by W. O. Focke; The Topmost Country of the Earth, by Lieutenant G. Kreitler; Sketch of Baron Adolf Eric Nordenskiöld (with portrait); Entertaining Varieties; Editor's Table; Literary Notices; Popular Miscellany; Notes.

WIDE AWAKE. (D. Lothrop & Co., Boston.) Contents: Frontispiece; How the Laurel went to Church; Kenton's League with the Sun; An Eye for Color; John Angelo Visits the Water Color Exhibition; A Youthful Martyr; The Trojan War; The Floral Procession; The Crab Catchers; To-Day; No Questions Asked; Nonsense Rhyme; Wild Flower Papers; The Circus-Day Parade; The Rebellion of the Daisies; Magna Charta Stories; Door-Yard Folks; Ways to do Things; Old Ocean; The Travelling Law School; Health and Strength Papers; Little Biographies; Wide Awake Post Office. This number is notable for some beautiful drawings of girls with flowers, an exquisite frontispiece and an operetta which will charm hosts of young folks.

THE MAGAZINE OF ART. (Cassell, Petter Galpin & Co., London, Paris and New York.) Contents: Prince Charlie's Parliament; "The English Claude;" Advanced Art; Canterbury Cathedral; The Portraits of Francois I.; An Ancient Picture Gallery; The Thames and its Poetry; "A Fair Patrician;" By-ways of Book Illustrations; Current Art; The Costa Exhibition; Art Notes; American Art Notes.

ANDREWS' BAZAR. (The Queen Publishing Co., New York.) A monthly devoted to Fashion, Literature, Art, and Society.

THE PANSY. (D. Lothrop & Co., Boston.) A magazine for boys and girls, with short stories and pretty illustrations.

Magazines for July not before Mentioned.

THE MEDICAL TRIBUNE. (Robt. A. Gunn, M. D., New York.) Contents: Chian Turpentine in "Epithelomata;" The Exigencies of Strangulated Hernia; The Importance of a Correct Diagnosis; Medical Difficulties; Treatment of Chancre by Glycerinum Boracis; Small-Pox and its Treatment; Brooklyn Academy of Medicine; Obstinate Constipation from Cancer of the Rectum; Brown Sugar under the Microscope; On Antiseptic Midwifery and Septicæmia in Midwifery; Influence of Anæsthetics on the Heart, and on the Antagonisms of Poisons; Therapeutic Effects of Damiana; Cascara Sagrada for Constipation; The Mirror.

PHRENOLOGICAL JOURNAL. (L. N. Fowler, London, England.) Contents: The Marquis Hartington; The Two Mrs. Garfields; Lectures on Phrenology; Phrenological Character of Garibaldi; The Selfish Propensities; Memory in Ants; Peacock Feathers; Poetry; Facts and Gossip; Answers to Correspondents.

THE VACCINATION INQUIRER. (London, England.) This monthly is the organ of the London Society for the abolition of compulsory vaccination.

The true test of civilization is not the census nor the size of cities nor the crops—no, but the kind of man the country turns out.

There is no prosperity, trade, art, city or great material wealth of any kind, but if you trace it home, you will find it rooted in a thought of some individual man.

"For my thoughts are not your thoughts." I have always seen God justify Himself in a long run; I am continually discovering that I misunderstand Him, and murmured when he was kindest.

I know not where His islands lift
Their fronded palms in air;
I only know I can not drift
Beyond his love and care.

Religio-Philosophical Journal

PUBLISHED WEEKLY AT 92 LA SALLE STREET, CHICAGO

By JOHN C. BUNDY.

Terms of Subscription in Advance.

One Copy, one year, ...$2.50
" " 6 months,.... .....$1.25

SINGLE COPIES 5 CENTS. SPECIMEN COPY FREE.

REMITTANCES should be made by United States Postal Money Order, American Express Company's Money Order, Registered Letter or Draft on either New York or Chicago. *Do not in any case send checks on local banks.*

All letters and communications should be addressed, and all remittances made payable to JOHN C. BUNDY, CHICAGO, ILL.

Entered at the postoffice in Chicago, Ill., as second class matter.

SPECIAL NOTICES.

The RELIGIO-PHILOSOPHICAL JOURNAL desires it to be distinctly understood that it can accept no responsibility as to the opinions expressed by Contributors and Correspondents. Free and open discussion within certain limits is invited, and in these circumstances writers are alone responsible for the articles to which their names are attached.

Exchanges and individuals in quoting from the RELIGIO-PHILOSOPHICAL JOURNAL, are requested to distinguish between editorial articles and the communications of correspondents.

Anonymous letters and communications will not be noticed. The name and address of the writer are required as a guaranty of good faith. Rejected manuscripts cannot be preserved, neither will they be returned unless sufficient postage is sent with the request.

When newspapers or magazines are sent to the JOURNAL containing matter for special attention, the sender will please draw a line around the article to which he desires to call notice.

CHICAGO, ILL., Saturday, July 29, 1882.

NOTICE TO SUBSCRIBERS.

Subscriptions not paid in advance are charged at the old price of $3.15 per year. To accommodate those old Subscribers who through force of habit or inability, do not keep paid in advance, the credit system is for the present continued; but it must be distinctly understood that it is wholly as a favor on the part of the Publisher, as the terms are PAYMENT IN ADVANCE.

Rational Doubts are the Beginning of Wisdom.

Generally, doubting may be considered the beginning of the realization of a grander outlook and a more comprehensive understanding of some moot question. It is well to carefully cherish your doubts and at the same time push forward and look upward for a higher manifestation of some grand truth, dimly seen and but imperfectly understood. He who doubted the capacity of the unaided eye to satisfy the demands of his aspiring nature, brought into requisition the telescope which revealed to him new worlds, unfolded to his enraptured vision comets with their long trains of translucent light and presented to his aspiring mind a new and enlarged map of the heavens. Had he never doubted the capacity of his own organ of vision to survey unaided all the works of Nature, as outlined in the heavens, he never would have achieved such remarkable results. The doubts of the philosopher are his strongest incentives to exertion; encircling him is the dim twilight of some grand truth, and his doubts and hopes animating him with a desire to behold the glorious orb from which the feeble light proceeds, he bends all his efforts in that direction. The doubter is by nature an iconoclast; he may be more, a reconstructionist!

Universalism, a religion divinely inspired, arose from a doubt, and proclaimed the ultimate salvation of the whole human family. Baxter, in his "Saint's Rest," declares of the sinners: "The guilt of their sins will be to damned souls like tinder to gunpowder, to make the flames of hell take hold of them with fury!" Doubts with regard to the truthfulness of that statement, pulsated in the hearts of men until there arose a humanitarian creed that purified the so-called heaven, banished hell, gave a more exalted view of Jesus, and represented God as a tender father who would not consign to endless torture any of his children. Doubting the divine nature and justice of slavery, Garrison consecrated his life and energies to overthrow it. He was the central sun of the anti-slavery agitation that caused the tremendous tides of opposition which finally swept irresistibly over the country, engulfing in ruin those who raised their arms in the defense of human bondage. Doubting the divine rights, as claimed by the slave holder, Garrison emerged from obscurity and entered the arena of politics to aid in the purification of our government and the emancipation of those held in servitude. To-day his name stands forth in golden letters engraved high on the pinnacle of fame, and shedding its lustre over the nation whose character he aided in redeeming from obloquy and disgrace. The military chieftain doubting the efficacy of scattered forces in a great struggle, like Grant, masses them, concentrates them as the scientist would rays of light from the sun which he wished to render trebly potent and effective, and then struggles for victory.

The devil, so the legend goes, surreptitiously transferred Jesus to the pinnacle of a temple, and on one occasion promised him the whole earth if he would fall down and worship him. Jesus doubted Satan's title and right to negotiate such an extravagantly large real estate transaction, hence promptly rejected his proposition. His doubts saved him from entering into a contract with a disreputable character, and thereby changing the destiny of the world generally.

He who don't believe in this or that absolutely, must as a natural consequence be regarded as a doubter. To doubt the existence of the hell so vividly portrayed by Milton, Pollok, Dante, Baxter, the lilliputian Moody, and the distinguished characters of the Bible, because you can not reconcile its existence with the tender mercy and loving kindness of an all-wise Father, leads to the formation of a society with broader tenets, possessing greater efficacy in the advancement of humanity. He who doubts the necessity and wisdom of doing wrong, and acts accordingly, stands king-like in the grandeur of his soul, surveying the storms of passion and crime beneath him, and looking heavenward towards the pearly gates where discord can never enter. The man whose presence is a benediction; whose every-day life is resplendent with acts that shine forth more beautiful than the diamond, and whose voice is soft, winsome and gentle, doubts the necessity for any one to speak harshly or unkindly whatever the provocation.

William Watson accidently shot and killed his schoolmate, Herman Wulsten, in Denver, Colorado. The father of the latter felt revengeful when he saw his darling child clasped in the arms of death, his home circle rendered desolate, and the future dark and dismal; bent on revenge he demanded to be led to the one who had caused so much sorrow. The boy who fired the fatal shot, heart-broken and almost distracted over the result of his thoughtlessness and indiscretion, doubted the propriety of remaining silent longer, and he sat down and wrote the following to the heart-stricken father:

> *Mr. Wulsten*—On yesterday I thoughtlessly killed poor Herman. May God help you and his poor mother to bear it and forgive me for taking of that which I would give my own life to return. I want to see you, but the doctor says I must not. My mother, from sheer physical fear, is on the verge of apoplexy, and any added excitement would surely kill her. I don't know what to do or how to turn—Herman, his mother, my mother, all possibly killed by me. 'Tis more than I can bear, Mr. Wulsten, and for God's sake help me to bear the load. Don't come here. It can do no good and may do much harm. Words are weak and poor. Your sorrow is beyond their reach, but pity me, pity me, and help me to bear it.
> W. A. WATSON.

Mr. Wulsten under the calming influence of doubts as to the right course to pursue, finally responded to the above touching letter as follows:

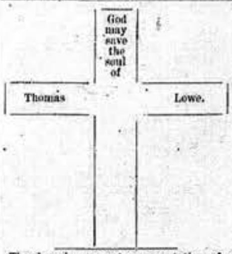
> W. A. Watson—MY POOR BOY: I am very sorry that through circumstances you have been the innocent cause of my poor Herman's untimely death. God forbid that I should upbraid you, for you have a load to carry all your life-time. I would like to see you and your poor mother, and try to comfort you both. It is hard to lose a child thus, but it is done, and cannot now be helped. Rest assured that I, however stunned I feel, have but kind feelings toward you.
> Yours sincerely,
> CARL WULSTEN.

Their doubts gave rise to noble thoughts, to generous impulses, to angelic resolves, and the darkness of vindictiveness was dissipated, and the glorious light of mutual forbearance and trust so illuminated their souls, that when the two met, it is said that Mr. Wulsten took the boy by the hand and talked to him like a father to a son, assuring him that he bore him no ill-will, and that his sympathy for him was as deep as his grief over his dead son. The incident became pathetic in the extreme, and among those of the Professors and pupils of the school who gathered around the scene there were many tearful eyes.

Doubts are our saviors, worthy to be counted among our best friends and wisest counsellors. They purify the mental atmosphere, render the vision clearer and the determination to do right more resolute and strong. There are right and wrong motives, and if never in doubt, how tell the respective characters of each, and how determine the right way? "Hell may be paved," as it is often said, "with good intentions" but doubts, if healthy, calm and deliberate, will lead one so far therefrom that he will never have an opportunity to press his feet on such a pavement. Had that merchant prince, Stewart, doubted wisely, he would never have preserved his veiled character and passed to the grave a miser in good intentions; a miser, we say, in good intentions, for if he had any they rarely if ever manifested themselves to adorn his pathway in life. His veiled character seems to have followed him to spirit life, and he appears to have left a vestige of his native self to finally blast and mar what remained of a collossal fortune. His body was stolen, his business languished, because he never wisely doubted, hence had no good intentions to leave behind to aid and bless mankind.

When a storm was raging violently on one occasion, the winds whistling as if all nature was conspiring to render the scene weird and hideous, and the snow three feet deep, a Mr. Buckly had doubts as to the comfort of an aged couple living up the ravine three miles from his house. Taking a basket of provisions on his arm, he starts forth to seek those of whose safety he is cherishing doubts. After an hour's effort, he cautiously approaches the door, stops and listens, and hears the old lady praying; a prayer so tender, compassionate and pathetic that it touched the heart of the listener, who felt that he was on the border of holy ground. The prayer was offered up to God and the angels for assistance. Her aged partner was helpless; she was powerless to go out in the storm, and the last slice of bread was on the plate, the last stick of wood on the fire. The visitor knocked at the door, and was ushered in to the dreary abode, seemingly to the old lady, in response to her prayer.

Among Spiritualists especially, doubts at the present time are absolutely essential. They lead to a correct knowledge of the phenomena of Spiritualism; give one a more comprehensive understanding of the methods of charlatans and impostors, and direct him to a higher plane of thought. To never doubt the genuineness of the manifestations, to never carefully and critically examine into their character or nature, would lead the confiding soul into a labyrinth of difficulties from which he can not easily extricate himself and bring our glorious philosophy into disrepute. Ever bear in mind that rational doubts are the beginning of wisdom, whether in science, art or religion; that they lead to earnest and lasting convictions; convictions which nothing can disturb, resting as they do upon the solid foundation of incontrovertible facts laid by the careful study and observation which doubt has impelled.



The above is a correct representation of a coarse wooden monument erected at the head of a grave in the Roman Catholic burial ground at Odell in this State. It is said to have been erected by order of the resident priest of that denomination. The inscription is painted in black letters and announces to all beholders,—"God may save the soul of Thomas Lowe." What is the idea of the priest? Is it that God has permission to save Thomas Lowe's soul? If so, who is it that gives God the permission? Or is it a statement, merely, that by some possibility God may take it into his head to save that soul? Or is it only an announcement to all visitors that God has that power, and possibly may exercise it? Or is it an attempt to work upon the feelings of relatives to pay the priest to pray the soul through purgatory into "salvation?"

Let the priest at Odell rise and explain the true intent and meaning of the inscription, and what he knows of the whole subject and what real knowledge he has of Thomas Lowe's soul now. The JOURNAL will be glad to print any good evidence that he has any actual knowledge of the matter. The State and people are interested in all real knowledge of this sort as well as whether its citizens are being induced to pay money by false pretences. Some say he was on his way to "confession" at the time of the accident; also that he had not been in the habit of contributing to the church coffers, and that this together with his not having reached the confessional, was the cause of the peculiar epitaph. Whether this epitaph is to be engraved on a stone slab to be erected hereafter, we do not learn. But it is due to the public they should know what is really the teaching the Odell priest is giving out on this subject of the soul of a man, who don't contribute freely of his cash and who don't reach the confessional before he is decapitated by accident on his way.

Death of Mrs. Abraham Lincoln.

This venerable lady passed serenely to spirit life a few days ago, at Springfield, Ill. During her earth life, she frequently visited various mediums, especially Mrs. Howard, of St. Charles, and held sweet communion with the spirit of her lamented husband. She took a great deal of pleasure in exhibiting a photograph of herself, obtained of Mumler, the spirit artist, on the back-ground of which was the towering figure of the martyred President. She was exceedingly intuitive, and it is said that long before Mr. Lincoln came prominently before the public, she predicted that he would ultimately be made President, and just after his first election she stated that he would be chosen as chief magistrate the second time, but would not serve out his full term, a prediction that was fully realized.

Henry Slade has had fine success in this city the past week, and the affable clerks at the Crawford House have been kept busy by those calling to see him. Mr. Slade is so well pleased with the intelligent spirit of investigation he finds here, that he promises to return in September, and thinks strongly of remaining during the Winter. On Sunday last he gave a running sketch of his life to an audience which filled every seat in Martine's Hall. He spoke for over two hours, and we are informed by many who were present that the interest was very great. He goes from here to Berrien Springs and Grand Rapids, thence to Lake Pleasant.

The Liberal public is familiar with the name of R. C. Spencer, of Milwaukee. He has been actively identified in times past with various reformatory movements and is a prominent and influential citizen. On Sunday evening the 16th, about seven o'clock, his little son, Ernest, disappeared mysteriously, and up to the time of this writing, no clew has been found as to his whereabouts. The little fellow is about six years old, timid and not inclined to talk with strangers, but answers to the name of Ernie. A reward of $250 is offered for his recovery. Full particulars may be had by addressing the Chief of Police of Milwaukee, or Mr. Spencer.

THE ADDRESS FROM THE MAN JESUS.—On another page will be found a letter from Mr. Seaver of Byron, N. Y., in regard to the address in the JOURNAL of May 6th. His high personal character and long and unselfish labors for Spiritualism, entitle his words to careful and thoughtful attention.

GENERAL NOTES.

[Notices of Meetings, movements of Lecturers and Mediums, and other items of interest, for this column are solicited, but as the paper goes to press Tuesday P. M., such notices must reach this office on Monday.]

Dumont C. Dake, the healer, is stopping temporarily at Saratoga, N. Y.

Dr. George H. Geer paid us a call this week on his way East to attend the camp meetings.

Mr. Frank Ripley and Mr. Thompson of Horicon, Wis., called on us, on their way East.

Our venerable friend, George White, of Washington, having finished his vacation, returned to his post last week.

Mr. John McDougall, of New Orleans, was in town last week on his way to Washington, after which he goes to Europe.

Lyman C. Howe spoke at Clarendon, N. Y., July 23rd, and will attend the Cassadaga camp meeting Aug. 5th and 13th. He is open for fall and winter engagements.

A grand excursion to Lake Cassadaga, N. Y., will leave Cleveland, Ohio, via N. Y. P. & O. R. R., Thursday August 24th, 1882. Returning at pleasure by Monday, August 28th. Fare for round trip, four dollars.

Mrs. Maria M. King is at Saratoga for her health. Mr. King writes that she is not well. We trust she will soon recover and we feel sure she has the earnest wishes of our readers for her welfare.

Mr. Walter Howel, said to be an excellent inspirational speaker, of England, starts for this country the 27th of July. He will come well recommended, and we hope he will receive a cordial reception.

The Tenth National Exhibition of Art and Industry in Cincinnati, will be opened Sept. 6th, and continue to Oct. 7th. The display this season, it is claimed, will be superior to that of any preceding year.

The Management of the Michigan State Association have decided to hold a camp meeting on Lansing Fair Grounds, beginning August 25th and ending September 4th. Further particulars will soon be published.

A friend speaks in high terms of the medium, Mrs. E. S. Silverton, who resides at No. 16 North Sheldon St. She is now, we are glad to learn, enjoying excellent health, and giving tests of spirit presence and power daily to those who desire her services.

Col. H. D. Dement, an old army comrade, and now the efficient and popular Secretary of State, has our thanks for five volumes of Legislature Reports and Laws. The State of Illinois has no more painstaking or capable officer than our friend Dement and we trust he may live long and prosper.

Mrs. Bullene gave a fine lecture last Sunday evening, showing in a clear and convincing manner the various practical uses of Spiritualism in every day life. Next Sunday evening will probably close her engagement here, and we trust that she may again return to us before the year is over.

Mr. E. B. Howe, of Painesville, Ohio, an experienced Spiritualist and active friend of the JOURNAL, spent an hour with us last week on his way home from Nebraska, where he has been visiting his daughter. Mr. Howe is eighty-five years of age, and has been a Spiritualist thirty-two years.

Mrs. Emma A. Nichols, so well and favorably known as one of Chicago's best trance mediums, writes us from among the hills of Vermont that her health is improving. This will be welcome news to her host of friends who hope to see her return in vigorous health to meet the incessant demand for her services.

"Jim Fisk" speaking through the mediumship of Dr. Towner, says: "I want to make a little prophecy, and want you to have it printed so that all can read it: Before the close of this year Jay Gould will be in the spirit life, suddenly and mysteriously. I don't say this from any spite against him, but simply to record a fact."

Mrs. H. T. Stearns will speak on the second Sunday of August, for the First Society of Spiritualists of Franklyn County, Kansas, in a grove near Wellsville, morning and afternoon; on the third Sunday she will be in Spring Hill, Johnston county, for morning and afternoon meeting in the Park. She may be addressed at Wellsville, Kan., for business engagements till further notice.

That veteran teacher, Dr. Samuel Watson, of Memphis, Tenn., lectures at Bloomington, Ill., on the 30th of July and August 6th. He will then come to Chicago and speak for the Second Society, the 13th and 20th of August. We hope that our city readers will induce all their orthodox friends to turn out and listen to the eloquent old man, who for a third of a century occupied a Methodist pulpit and filled places of great trust in that denomination, long after he was known to be a Spiritualist. He knows how to reach the hearts of his old time church friends.

Mr. and Mrs. Jno. C. Bundy will leave for the East on August 3rd, stopping over Sunday, the 6th, at Cassadaga Lake Camp Meeting. They will spend Sunday, the 13th, at Onset Bay and probably be at Lake Pleasant on the 20th and 27th. Should time and strength permit, they desire to make a hurried visit to some of the other camps.

Major W. M. Taylor, of this city, who did gallant service during the war with the South and afterward served with fidelity as clerk of the supreme court of this State, is now a candidate for the office of County Clerk of Cook County. The JOURNAL never dabbles in politics, but as we have known Major Taylor intimately for many years and know him to be worthy and well qualified, a good citizen and an honest man, we are free to confess that we shall be most happy to see him nominated and elected.

The private correspondence of the editor is assuming such huge proportions that he is obliged to ask his friends to exercise patience if their valued letters do not receive prompt reply or acknowledgment. At the same time he requests that his correspondents will not slacken their efforts to keep him posted. They may rest assured their efforts are duly appreciated and their information utilized, even though they get no reply.

Mr. H. M. Dickson the popular teacher of elocution gave his fourteenth public recital on Monday evening of last week, at Martine's Hall. The programme which included scenes from Shakespeare, recitations and impersonations, afforded the Professor's pupils an opportunity to show their friends the progress they were making. The large audience was enthusiastic over the entertainment and Prof. Dickson may feel justly proud of his success.

Current Items.

Arthur Goodpasture died of hydrophobia near Waterloo, Iowa, despite the application of a mad-stone.

The Free Church Assembly of Scotland, at its recent session, put forth a deliverance against "admiring the works of Nature on the Sabbath day."

The Chinese Sunday School in the Mount Vernon Church, Boston, has 110 members, and is increasing so rapidly that it is hard to supply teachers. A teacher is required for each pupil.

How to quiet a mule. Arkansas has a mule that will stop kicking if the Lord's Prayer is recited to him. It so amazes him to hear an Arkansas man pray that he forgets all about kicking.

Ex-Rev. "Adirondack" Murray has written a letter denying that he is living a sinful life in poverty in Texas. He says he is making money on a sheep ranch, and is "walking uprightly before God."

The Rev. John Brown of Bedford, England, now on a visit to this country, is a successor to John Bunyan in his pastorate, and is only the sixth minister that church has had since its organization 250 years ago.

In the State of Texas the Legislature has passed a law taxing all persons who sell the *Police Gazette*, *Police News* and similar illustrated journals, $500 per annum in each county wherein such papers are sold.

The Rev. Archibald Brann of London, in referring to supplications for the church in these times, says: "We need to pray that the Church of Christ may be saved from the formal proprieties and stupid improprieties, from being frenzied or frigid."

The almshouse at Erie, Pa., which contains three hundred paupers, is heated and lighted by natural gas. An idiotic inmate got into the boiler room and turned on the supply valves and was nearly disemboweled by the explosion which followed, the building being partly wrecked.

The Rev. G. J. Carleton writes a letter to the *National Baptist* in which he advocates the suicide of ministers on reaching 60 years of age. After they reach that age, he says, they cease to be appreciated and their gray hairs are only signals for the commencement of their martyrdom.

Mr. Vennor can not but think that August will be another month of storms and unusual rainfall, with one or two remarkably low curves of temperature. He looks for snow falls in extreme northwestern sections, and cold rains at more southerly stations, shortly after the middle of the month. If any body else wants some other kind of weather, he has as good a right to predict it as Mr. Vennor has.

Moody and Sankey are in great demand on the other side of the water. Mr. Moody recently held a conference with about a hundred gentlemen in London to confer as to future plans. There were present representatives from many towns in the kingdom as well as from London. Mr. Moody said that he had in hand sufficient invitations to keep him hard at work in Great Britain for the remainder of his life, and he was urged to return to Chicago at once.

A Philadelphia pastor who recently preached against Sunday newspapers, wandered so far from the path of rigid accuracy as to say that there are no Sunday papers in London. He advocated the entire cessation of labor in the offices of the dailies, and said that the Monday edition could be prepared without doing any work between Saturday midnight and Sunday midnight. He said that he knew this could be done, for he had filled every position on a paper from compositor to managing editor.

According to *La France Medicale*, Dr. Gorini relates that one night, having fallen asleep while reading a book, he presently awakened, when, looking at the wall opposite his bed, which was illuminated by a lamp near him, he observed it covered with printed characters of large size, forming words regularly disposed, and separated by lines like those in the book which he had been reading. Not only could he see the text, but he could distinguish the annotations in smaller characters; and though the whole appearance was vague and indistinct, there could be no doubt that the image seen on the wall was that of the pages which he had been reading when he fell asleep. The strange apparition continued some twenty seconds, and in this period was reproduced each time at which, after closing, he again opened his eyes. The incident is regarded as an interesting illustration of persistent in the retina, of which so much has been said of late.

The friendliness of the Archbishop of Canterbury to the Salvation Army, and the generous spirit in which "Gen." Booth and his assistants have been met by many of the English Bishops, are having their effect upon a movement for evangelizing the masses which has grown up in a marvelously quick time outside of the Church of England, and is to be greatly strengthened if the leaders in the English Church shall give it their countenance. It was urged upon the chief Anglican Synod recently that proper overtures should be made to the leaders of the Salvationists, and it was understood that they would be cordially received. A letter written by "Gen." Booth has appeared in the English papers, in which the good feeling of the Archbishop, as indicated by a subscription to the work, is gratefully mentioned; and the way in which the clergy invite the Salvationists to preaching services indicates that the best of feeling exists between the two parties.

Our Spiritual Exchanges.

The Apostle Paul has one great admirer at least in spirit-life. A spirit discourses as follows through the mediumship of J. C. Wright, in the *Medium and Daybreak*: "The Apostle Paul was the most accomplished and learned of all the apostles. In his youth he sat at the feet of Gamaliel. He was acquainted with the doctrinal speculations of the Athenian Schools of philosophy, and the wisdom of Alexandria he was thoroughly conversant with. At first his lofty spirit spurned the spiritual teachings of Jesus, but being led by an interior light he embraced the teachings of the Carpenter's son. In his writings Christianity assumes that metaphysical cast, which has distinguished its development in later ages. He was a man of remarkable ability and tremendous enthusiasm; when convinced of a new truth the intensity of his energy burst forth to propagate it. He was not a man who did things by halves; there was a manly decision about his character which was commendable; he did not fall asleep over his work."

Under the head of an "Interesting Dialogue," *Light for All* alludes to the new work by the spirit Samuel Bowles, as follows:

"Have you read that new book from Samuel Bowles?" 'No; is there a new one? I read one last year, and it was excellent.' 'Well, there is a new one, three times as large, and it is the best pamphlet on spirit-life I ever read. Bowles says he has met Garfield, and describes the fine reception they gave him eleven days after he came over. He says he saw Garfield die, and describes the process with marvellous distinctness. He has met his old friend, Dr. Holland, late editor of *Scribner's Monthly*, and reports the delight the Doctor felt on being able to think better than ever. E. V. Wilson's passage to spirit-life is in the book, true in every detail. Bowles shows up bad ministers, lawyers, doctors, grocers, etc., and contrasts them with good ones. He says money doesn't count in heaven, and millions are paupers unless they have brought good characters to spirit-life. He depicts with a vividness that will make you shudder the reception that the opium eaters, rum drinkers, prostitutes, libertines, abortionists and rum sellers find. If people believed these statements they would shun such vices as they now shun the smallpox. He says he heard Washington, Lincoln, Clay, Lord Beaconsfield and others welcome Garfield, and reports in brief their speeches. He explains independent slate-writing and form materialization, as seen from the spirit side.'"

Light gives its views of Deity: "Spiritualism will re-energize many ideas which by their familiarity have lost their force. Carlyle once remarked very powerfully about the Norse worship of the sun that it was a beauteous thing thus to identify God with light and heat. A fire was a thing of life and moving wonder to our first ancestors, though we have ceased to wonder at a galaxy of stars. Use and familiar acquaintance take off the fine edge of things. One can scarcely look into any theological treatise without finding some reference to the omniscience of God. Every preacher iterates the truth that the eye of God is continually upon us. Yet, somehow, the statement falls flat upon the ears of the audience. The tradesman goes from his Sunday pew, and in his private counting-house arranges his plan of adulterating goods; the apprentice goes from the Sunday-school and slyly robs the till; the diplomatist concocts his nefarious designs, as he thinks, in secret; the seducer plies his victim in her lovely trustfulness till he has accomplished his base purpose. Yet probably one and all would say "Amen" to "Thou God seest me." It is all very well for our clever critics—and one of the easiest ways of getting a literary name in our days is to write smart criticism—to sneer at an anthropomorphic God; but it is impossible for a finite creature, however lofty in genius and intellect, to reach any other idea of Deity. To have an unanthropomorphic conception of God one must be the Infinite Himself, and it is a mathematical truism that two Infinites cannot co-exist. A Goethe is just as helpless here as a newly-converted Methodist. It is but few who can so appropriate the reality of God seeing us as to find in it a continual deterrent from crime and wrong-doing. The burning bush made Moses feel locally what was equally true wherever that burning bush was not."

The *Herald of Progress* has a high conception of animal life, as expressed in the following: "If a horse or dog had the same external formation or head as is possessed by man, the horse and the dog, or any other animal would have all the reasoning and intelligent powers possessed by man: they would then be acknowledged as not merely instinctive, but so-called rational creatures. Phrenology has developed the law that the form of the brain and the size of its divisional parts constitute the power and individuality of the human character—the brain of an idiot is a contrast to that of a highly intellectual person; between these types, lie the variations of mental power—as between white and black lie the almost endless hues of color. The life or spirit principle is in the animals and insects around us; and it only requires formation of brain to make them equal to man.—Give them the form, and the life or spirit would pervade the mechanism and develop rationality. The very tiny fly, that hums around us with his thousands of eyes, has only to have some 37 of them formed as man, with brain-matter, and we should then have in the fly the intelligence of man. Let man by an accident injure his skull, and have a portion pressed on the brain, and however intellectual he may have been before, the organ, or energy injured, cannot visibly work;—the spirit cannot act visibly without its mechanism, any more than the wind in a musical organ can play perfectly if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and harmony is the result; if the compression of the brain can be removed, then the mind in like manner, will pervade the repaired human pipe or organ, and the result be harmony."

Every reader who has the interest of the JOURNAL at heart, will signify it by an early and earnest effort to increase its circulation. Remember, the paper is still sent to new subscribers on trial, twelve weeks for thirty cents, or fifteen months for $2.80.

The Theosophist for June is at hand, and as usual filled with Oriental philosophy, art, literature, occultism and other secret sciences. For sale at this office, fifty cents per number.

The Neshaminy (Penn.) Camp.—Its First Week.

(Specially Reported for Religio-Philosophical Journal.)

Busy hands had been at work for some time previous to the opening of the camp, and Saturday the 15th found all things in readiness for the comfort, pleasure and instruction of the campers. Nature gave a glorious day on Sunday the 16th, and the excursion trains from Trenton and Philadelphia came well loaded, and despite the gathering harvest the farmers turned out well. Full six thousand people were on the grounds, and it is a lovely spot in which they may pass a hot July day. The meetings were inaugurated by the President of the First Association of Spiritualists of Philadelphia, which Association conducts the camp. Mr. W. W. Clayton after a short address introduced Capt. H. H. Brown, of Brooklyn, who at the request of the Association, acted as presiding officer of the camp.

Capt. Brown in accepting this trust said substantially that he deeply felt the honor that had unsolicited and unexpectedly been offered him, and coming thus from a society which for influence, position and success was second to none, he felt that however much time might prove the Executive Board to have been mistaken in their judgment, still he had reason to be proud of the high compliment paid him. In accepting it, he also felt deeply the weight of responsibility it carried with it; executive men were rare. It required a peculiar combination of faculties to make a good chairman, and the next six weeks could alone determine whether he possessed them. There should be firmness with gentleness, quickness of perception and promptness of action, with righteousness of judgment, justice with love, and above all an impartiality, that should, as an official, know neither private pique nor personal friendship, and alone work for the interest of the common weal. And in accepting the position he promised to work only in the interest of the cause and the camp, and had no fears of failure, cordially sustained as he knew he would be by those who had successfully conducted the meetings heretofore.

The Captain was cordially welcomed by the audience, and then introduced Mrs. Amelia H. Colby, a favorite in this section, who gave an address upon the question: "What have we a right to expect as the result of these gatherings of the people?" In answer she said: "We have a right to expect human development in the use of all the faculties of necessity here employed. We compel you to reason and investigate; then judgment and conscience will compel you to obey."

Cephas B. Lynn gave an address in the afternoon upon the "Progress of thought inside the church!" It was thoughtful, well digested, and showed a thorough knowledge of the march of events, and abounded in quotations from modern teachers, contrasted with the teachings of earlier ones.

Monday is camp Sunday, no meetings and the campers resting from the excitement of the Sunday crowds.

Tuesday Mrs. Colby gave an address upon, "How Spiritualism meets the demands of human life?" She said: "It meets the demands of reason, justice, love and growth. The coming heroes, philanthropists, inventors, leaders and poets were to be cradled to its music, and by bettering conditions the future would give us better men. Every question agitating human thought belonged to the domain of man and therefore belonged to Spiritualism. Spiritualism had settled the fact of its own existence, and proved the errors of the creeds, and now it must meet the demands of human life by stepping out upon the broad field of discussion and the application of all principles that could better the condition of the race."

Wednesday, Mr. Lynn gave one of his characteristic addresses upon "Ingersoll and his critics." Mr. Lynn is at home in dealing with rational theology, and this was in his happiest vein. Mr. Ingersoll he classed as an iconoclast, dealing in negations and only doing a temporary and ephemeral work, and not a philosopher building for the future. He advised the clergy to admit all his assertions against the creeds, Man-made gods, etc., drove him [Ingersoll] into some position as to his own belief in regard to God and immortality. Ingersoll's present strength lay in his never once asserting any position for himself.

Friday, Mrs. R. Shepard-Lillie spoke upon the "Reformatory results of Spiritualism" and "The Spiritual life of animals," topics selected by the audience, handling the themes in a very pleasing and able manner.

Saturday afternoon, Mrs. Colby again addressed a good audience. The excursion train brought a crowd in the evening to enjoy the dance and the illumination of the camp. Hundreds of Chinese lanterns floated from trees and tents, and the whole scene seemed borrowed from Summer-land. Thus closed Neshaminy's first week, so pleasantly and successfully that all are full of pleasant anticipations for the coming five weeks, and there is a welcome here for all who come.

ITEMS.

The routine of the camp is as follows: Two lectures every Sunday forenoon and afternoon; Sunday evenings, improvised meetings, social gatherings, or rest, as friends choose; Monday, rest; other week days, conferences at 10½ A. M.; lecture at 3 P. M.; band concerts, amusements, such as dancing, archery, rifle practice, swings, boats, base-ball, etc., whenever they do not interfere with the meetings, and dancing every evening.

Among the mediums present are Mrs. Patterson, slate-writing medium from Pittsburg; Mrs. George, Mrs. Williams, Mrs. Wallace and Mrs. Gladding of Philadelphia, and Mrs. Jennings of Vineland, N. J.

Mr. W. J. Gardner and family, old Spiritualists, of Baltimore, Md., are coming here.

The weather has been delightful, for cool breezes have tempered the heat.

No mosquitoes in camp.

The well known philanthropists, John and Portia Gage, of Vineland, N. J., are in camp.

Col. and Mrs. Kase, of Philadelphia, are often seen on the grounds.

Mr. James Shumway, the efficient Secretary of the Association, and his wife, are in camp, and also a large Philadelphia delegation.

The dancing in the evening is a very popular feature, the orchestra of Prof. DeBarth deserving all the praise it receives.

We have missed very much the presence of the genial and gentlemanly manager of the dances, Mr. W. W. Maybery, Jr., of Philadelphia, on whom as chairman of the amusement committee has devolved much of its labor. Mr. Maybery is a young man and the youngest member of the executive board, and his appointment has been wise, as it has served to interest the young people in the meetings. Let other societies do likewise. Mr. M. is ill at his home in the city, but we have every reason to hope for his presence next week.

Miss Lena Wittkorn is adding much to the pleasure of the gatherings, not only by her music, but also by her congenial, social manners.

Every day one or more picnic parties from different churches and Sunday-schools are on the ground, and a good delegation from them attend the lectures. On Wednesday a large Episcopal picnic was present and brought an orchestra with them, and danced during the day in the pavilion.

John A. Hoover, of Philadelphia, pays us frequent visits.

Mrs. Hooker, wife of Commodore Hooker, and sister-in-law of Isabella Beecher Hooker, has been spending a few days with us.

The Philadelphia papers send their reporters to camp, and very fair reports of our meetings and notices of the camp are given in their columns. The busiest person in camp is Capt. Keffer, Superintendent. Everybody goes to him for everything, and he seems to know all that is necessary for a Superintendent, and is therefore the right man for the place. All old campers will be glad to know he is here to see to their comfort when they come, and all new ones must ask for him.

Good board at Mr. Griffith's restaurant, at $4 per week.

There is a lodging room especially for ladies, over the Conference Hall.

There are a number of babies in camp and lots of children.

Where is the Neshaminy Boating Club this year?

Base-ball every hot day on the campus.

Mrs. S. E. Bromwell, of 671 West Lake St., is said to be having some very good spirit manifestations. On Saturday evening last, Mr. Henry Slade was present at her regular public séance. The demonstrations on this occasion are said to have been of a marked character. Mrs. Bromwell holds public circles each Wednesday and Saturday evening, and we hope in time to be able to speak from personal knowledge of her mediumship.

The body of Mr. R. C. Spencer's little son Earnest was found in the lake; thus the theory of his abduction is disproven. His parents have the sympathy of the public in their peculiarly trying bereavement.

Mr. Leavell who follows the vocation of an astrologer and has of late been located in Boston, is now in Chicago with an idea of settling down to business.

Giles B. Stebbins started East on Tuesday. He will be at Cassadaga Lake camp-meeting until August 4th.

A household need free.—Send address on postal for 100-page book. "The Liver, Its Diseases and Treatment," with treatises upon Liver Complaints, Torpid Liver, Jaundice, Billiousness, Headache, Constipation, Dyspepsia, Malaria, etc. Address, Dr. Sandford, 24 Duane St., New York.

TRIAL SUBSCRIBERS TAKE NOTICE.—If you like the JOURNAL and desire to continue as a subscriber, please remit a week or two before your present time expires as the paper will be promptly stopped at the expiration of your present subscription. Find the date of expiration on the address tag.

New iron and copper mines are being continually opened in Northern Michigan, and labor is in constant demand there. To reach that country you should take the Lake Superior Express of the CHICAGO & NORTH-WESTERN RAILWAY, which leaves Chicago every night in the week at 9.05 o'clock. It is the only line that can take you by rail into that region.

Spiritualist Camp Meeting at Lake George, N. Y.

From July 15th to August 20th, 1882.

No stages! Railroad all the way. Excursion rates via Saratoga Springs to camp ground.

Speakers for Sunday, July 16th: Prof. J. R. Buchanan of New York, and Mrs. Sarah A. Byrnes of Mass.

Regular speaking on Sundays, Tuesdays, Thursdays and Saturdays. Boat-riding, fishing, drives and amusements on Mondays, Wednesdays and Fridays.

Speakers for each week, will be announced from the platform each Sunday.

Lots of different sizes will be sold during this Camp Meeting, 10 per cent. less regular price.

Lots for those bringing their own tents, free this season.

Tents can be rented on the grounds for 2 or 6 persons. Unfurnished, per week, $3; furnished, $5; unfurnished, for the season (6 weeks), $10; furnished, $12.

Reliable mediums will be present, by whom the different phases of spirit phenomena will be presented, including GENUINE SPIRIT MATERIALIZATIONS.

Board and lodging furnished on the Grounds at reasonable rates. Also special arrangements have been made with the "Central House" at Lake George, at greatly reduced rates.

For information, address A. A. WHEELOCK, Secretary and General Superintendent.

Ballston Spa, N. Y.

The People's Camp Meeting.

Will be held on the grounds of the Cassadaga Lake Free Association from July 29th to August 28th inclusive. The following are the speakers engaged: O. P. Kellogg, East Trumbull, Ohio; Giles B. Stebbins, Detroit, Mich.; Hudson and Emma Tuttle, Berlin Heights, Ohio; J. Frank Baxter, Chelsea, Mass.; Lyman C. Howe, Fredonia, N. Y.; Mrs. A. H. Colby and O. K. Smith, St. Louis; George W. Taylor, Lawton, N. Y.; Clara A. Field, Boston, Mass.; Prof. Bradfield, Eden Valley, N. Y.; Mrs. R. Shepard-Lillie, Philadelphia, Pa.; A. B. French, Clyde, Ohio.

The famous Smith family, vocalists, of Painesville, Ohio, will be in attendance. Thos. Lees, of Cleveland, Ohio, will have charge of the Children's Department, and organize a Progressive Lyceum.

Reduced rates on all railroads. Tickets good the entire season. Buy excursion tickets for Jamestown or Chautauqua, then take D. A. V. & P. R. R., to Lillie Dale. Ample hotel and boarding accommodations for all. Grounds for tents free. Tents and cottages can be leased on reasonable terms. Your name and address on postal will secure a Programme with full particulars by return mail.

A. S. COBB, President, Dunkirk, N. Y.
JOS. W. BOOD, Secretary, Fredonia, N. Y.

Grove Meeting in Ohio.

The Spiritualists of Paulding and Defiance Counties of Ohio, Allen and DeKalb Counties of Indiana, will hold their annual Grove Meeting on the 19th and 20th of August, in Daniel Wentworth's grove, north of Antwerp.

E. B. CHAMPION, Secretary.

Onset Bay Spiritualist Grove Meeting.

The sixth annual series of this Association at East Wareham, Mass., on the line of the Old Colony R. R., commences Sunday, July 16th, 1882, and closing Sunday, August 13th, 1882. The following speakers are engaged: [illegible]

[illegible]

DR. H. B. STORER, Clerk.
W. D. CROCKETT, President.

The Niantic (Ct.) Camp Meeting.

The grounds will be open on and after June 12, 1882. The regular Camp Meeting will commence with public speaking on ..... July 12, 1882, and will continue until August 20th. [illegible]

D. A. LYMAN, Secretary.

Willimantic, Conn.

Michigan State Association—Annual Camp Meeting.

The Fourth Annual Camp Meeting of the Michigan State Association of Spiritualists and Liberalists, will be held on the Fair Ground at Lansing, commencing on Friday, August 25, and closing Monday, Sept. 4. [illegible]

Detroit, July 23, 1882. S. B. McCRACKEN, Secretary.

New England Spiritualist Camp Meeting.

The Ninth Annual Gathering of the New England Spiritualist Camp Meeting Association will be held at Lake Pleasant from July 30th to Sept. 3rd, 1882.

MEDIUMS.

[illegible]

SPEAKERS.

[illegible]

JOSEPH BEALS, President.

Greenfield, Mass.

Spiritual Meetings in Chicago.

SECOND SOCIETY OF SPIRITUALISTS holds regular Sunday service in Martine's Hall, No. 55 South Ada Street, near Madison. Services at 10:45 A. M. and 7:45 P. M. [illegible]

The Chicago Progressive Lyceum convenes at 12:30 each Sabbath at Martine's Hall, 55 South Ada Street, to which all are cordially invited.

Medium's Meeting at Martine's Hall, 55 South Ada Street, each Sunday at 3 o'clock P. M.

Spiritual Meetings in Brooklyn and New York.

NEW YORK.—The New York Spiritual Conference, the oldest Association organized in the interest of modern Spiritualism, in the country, holds its sessions in the Harvard Rooms on Sixth Avenue, opposite Reservoir Square, every Sunday from 2:30 to 5 P. M. The public invited.

P. E. FARNSWORTH, Secretary.

Address Box 777 P. O.

THE FIRST SOCIETY OF SPIRITUALISTS holds services at Republican Hall, No. 58 West 33rd St. (near Broadway) every Sunday at half-past ten A. M. and half-past seven P. M. Children's Progressive Lyceum meets at 2 P. M.

Brooklyn, N. Y., Spiritual Fraternity.

Conference Meetings held in the lower hall of the Brooklyn Institute every Friday evening, at 7½ P. M., sharp. All Spiritual Papers sold at all our Meetings.

S. B. NICHOLS President.

Voices from the People,

AND INFORMATION ON VARIOUS SUBJECTS.

Ambition Must Wait.

An artist toiled over his pictures—
He labored by night and by day.
He struggled for glory and honor;
But the world—it had nothing to say.
His walls were ablaze with the splendors
We see in the beautiful skies;
But the world beheld only the colors
That were made out of chemical dyes.

Time sped; and he lived, loved and suffered;
He passed through the valley of Grief.
Again he toiled over his canvas,
Since in labor alone was relief.
It showed not the splendor of colors
Of those of his earlier years;
But the world—the world bowed down before it
Because it was painted with tears.

A poet was gifted with genius,
And he sang and he sang all the days.
He wrote for the praise of the people;
But the people accorded no praise.
Oh, his songs were as blithe as the morning,
As sweet as the music of birds;
But the world had no homage to offer,
Because they were nothing but words.

Time sped; and the poet, through sorrow,
Became like his suffering kind.
Again he toiled over his poems,
To lighten the grief of his mind.
They were not so flowing and rhythmic
As those of his earlier years;
But the world—lo! it offered its homage
Because they were written in tears.

So ever the price must be given
By those seeking glory in Art;
So ever the world is repaying
The grief-stricken, suffering heart.
The happy must ever be humble;
Ambition must wait for the years,
Ere hoping to win the approval
Of a world that looks on through its tears.

Are Mediums Responsible?

To the Editor of the Religio-Philosophical Journal:

The present question for discussion by Spiritualists seems to be, are mediums responsible for the character of the manifestations through them? As I understand it, one of the foundation facts of Spiritualism is, that every person in the world has a guardian spirit, at least a little higher morally than the charge. Another is, that spirits of the other world, can, by will and desire, call to themselves almost instantly their spirit-friends; and yet a third is, that "Good is stronger than evil." If these are facts, it necessarily follows, to my mind, that no spirits in this world or any other can obtain possession of any one if these spirits are on a lower plane of morality than the one they seek to influence. Hence every medium is responsible for every act done through their mediumship.

The medium has the power, so long as he or she is in a normal state, to resist evil influences; and so soon as mediums yield to spirit influence from the other world, their guardians have the responsibility and power of preventing anything transpiring through their charge of a lower nature, than would be allowed by their charge if in a normal state.

If I in any way sense the approach of evil disposed persons when my wife is asleep, my desire and will causes me to press a button, and as quick as thought my friends, the police, are notified that I need their aid, and in a few moments in they rush in sufficient force to cause to flee, or to capture and discipline any and all such intruding persons. Just so, only more quickly and perfectly will our spirit guardians prevent our being used in a way we would not choose if we were in our normal state.

If I am seeking to demonstrate a truth to an audience, even though they all be skeptics of the worst character, they cannot force me to practice deception against my will. And if I am seeking to demonstrate the same truth under the influence of my spirit guides, all the evil disposed spirits of this world or any other cannot force these guides to allow fraud to be practiced, if I would not allow it in my normal state; for according to the foundation facts of Spiritualism first enumerated, my guides must have the desire and power to protect me; and if fraud is detected it is because I would myself practice deception in my normal state under certain conditions, thus making me unfit for a public teacher.

Community, N. Y. D. EDSON SMITH.

Slowly but Surely.

To the Editor of the Religio-Philosophical Journal:

No unusual commotion or "new departure", has disturbed the peaceful serenity of the spiritual friends in this city for some time past, yet a close observer cannot fail to recognize an increased attendance and interest in the regular Sunday meetings. The society has fitted up a speaker's stand and seats in a beautiful grove near Lake Calhoun for afternoon services, and the first meeting was held there last Sunday. Mr. Geo. P. Colby was present and delivered the address. He also gave a test from the platform, which was acknowledged by a lady in the audience. Mr. Colby is not only a good test medium, but is becoming a fine trance speaker.

Miss Johnson delivered a very able discourse in the morning on the subject of the hanging of Guiteau, and characterizing a nation as barbarous indeed which could not rise above that old butcher doctrine of "an eye for an eye and a tooth for a tooth." I do not attempt to quote the language used, and may have worded it stronger than the speaker; but the address was nevertheless a bold stand against capital punishment, and that, too, in a city where press and pulpit are almost unanimous in favor of its rigid enforcement. Such lectures ought to be printed and sent broad-cast over the land.

It is hoped the grove meeting will have a tendency to attract outsiders, and create a spirit of investigation which shall result in much good to the cause.

Minneapolis, Minn. A. J. MANLY.

Letter from a Skeptic.

To the Editor of the Religio-Philosophical Journal:

In a former communication, I expressed the opinion to the effect, that, in my judgment the JOURNAL is ably and judiciously conducted, and every way acceptable as an exponent of a newfangled "ism"—no offence. I now further say that my object in taking it was and is to keep myself posted as to the status, drift and aims of Spiritualism, together with the hope that through it, perchance, I may be enabled to reach some settled conviction, especially proof of post mortem existence. What men of my stripe need, and must have, in order to become much interested in Spiritualism, is personal experience—not the say-so of this or that one—but evidence which will enable one to form an independent judgment. The issues are too momentous and vast to be accepted upon evidence at second hand. Of course you understand that your mediums, as a class, are the life and soul of Spiritualism. Without the evidence they supply your utmost efforts are vain; the seed falls on stony ground, and your dialectics make little impression on the hard-headed skepticism which confronts you on every side. It is to be regretted these mediums are so few and so inaccessible to the masses. Woodstock, the principal town in our county (McHenry) has never had a visit from one of them in the thirty years of my residence here, unless I except Brown, the "mind reader," whose feats and somewhat equivocal position, satisfied no one, pro or con.

Woodstock, Ill. W. B. H.

Mr. and Mrs. Horn, of the United States, arrived in London a few weeks ago, and that excellent medium, Mrs. Horn, was at once influenced to add to her remarkable book, "The Next World." We have recommenced the work of printing, and have just put into type characteristic papers, from "Emerson," "George Eliot," and "Beaconsfield," who discourses like a statesman on the "political situation," particularly as it affects our relations with Ireland and the land question. The climate of London operated so prejudicially on Mrs. Horn's delicate health, that she had to remove with her husband to the French coast, and they are at present in Paris. "The Next World," when completed, will be double the value of what was at first anticipated.—*Medium and Daybreak.*

Personal Experiences.

To the Editor of the Religio-Philosophical Journal:

Having occasion to visit Kirksville, Mo., on the 9th and 10th of May, I was directed by Dr. Grove, a high toned and congenial gentleman, and a leading Spiritualist residing there, to the house of Miss Lucy J. Hawkins, an independent slate writer and materializing medium. She is about 17 years old. My real business was to see the father, with whom I had some private business. After procuring two single and one double slate, she requested me to examine a small stand (which she used for slate writing), which I did to my entire satisfaction. I found no device or chance whatever for collusion or fraud. She bit off a small piece of a slate pencil about the size of a common pin head, laid it on the top of the slate, which she placed on one hand and held it under the stand, and in much less time than it takes to write this I received to my surprise a communication signed by my Bro. Robert, Bro. William, Sister Mary, Sister Ann, Uncle John and my Mother, who signed her name as "Your Mother." My uncle, who omitted his middle initial, upon being requested by me to give it, promptly did so, without the medium having any knowledge whatever as to the letter, which was S. After getting a few unimportant answers on business and other topics, I received a request signed by the same persons, saying, "If you will go to Mott's, we will meet you there, show ourselves and talk with you." These slate tests gave me entire satisfaction. I inquired of Lucy if she would give me a materializing séance at 2 o'clock, P. M., of that day, it being now about 12 o'clock, A. M., on the 9th day of May. Consulting the spirits, they decided the afternoon of the next day would be a better time. Taking their advice, the séance was appointed accordingly. When the time arrived, I was in attendance. The room being slightly darkened, Lucy entered the cabinet, which was constructed in the usual manner with a small curtain covering the apperture. Within a very short time the signal was given to examine the rope tying. I entered the cabinet, and found the most complete net work of rope tying about her face and neck, that I had ever seen. Her arms were bared to her shoulders, her hands tied over the top of her head, the rope passing twice around her neck (which would almost be thought to procure strangulation) and down her back to the top slat of the chair and back, with one end under each arm, and tied tightly in hard knots across her breast. This tying purports to be done by Mexican spirits who claim to be experts in that business.

In about three minutes after retiring from the cabinet examination, the projected image of bare arms was plainly visible outside the curtain. Seeing such a complete imitation of her arms, I had some suspicions of fraud. Although a favorable impression had been made upon me by her, I felt it a privilege to examine them, which I did freely by inserting my hand in the cabinet. I found them to be vaporous spiritual emanations projected from the physical arms. I fully realized the spirit touch which I had so often experienced, by a gentle and tender fondling with the hand, which had, in addition to what we have ever felt before, a feeling of cold perspiration, which very much resembled that derived from medium's arms, which we had felt of a few moments before. This is an entire new phase to me, but which, in my opinion was a true and genuine materialization. This beautiful law of nature, materialization, is indespensible; without it there would be no change in organic substances. The whole mineral and vegetable kingdom is materialized and made visible. It is a matter of some astonishment how little most people know about this natural law.

In the face of so much fraud practiced under the name of Spiritualism, it is but justice to this young lady, whose character is pure and unpolluted, to say that her sincerity and caution in guarding against the turbulent billows of life, with the constant watchful care of a vigilant and mediumistic mother, will make her an ornament to society, an honor to Spiritualism, and a blessing to the world.

This séance being ended, she directed me to the house of Irene Aldred, a young lady about the same age, an independent slate writing medium, where I got about the same tests, with the addition of the name of a cousin. On the following Friday morning I started for Memphis, arriving there about 10 o'clock. I visited Mr. Mott and tried to arrange for a private séance, but found him already engaged. The day being rainy and cold, I was necessarily confined to the house with Mr. and Mrs. Mott, with whom I passed a pleasant afternoon.

At 8 o'clock P. M. the regular séance commenced, and after the usual preliminaries and remarks by Gen. Blaisa, who is the managing spirit, I saw a spirit purporting to be my Sister Mary, whom I did not recognize, as the attempt at materializing seemed to be a complete failure. The effort was made the second time with the same result and then abandoned. Next came my Bro. Robert, whom I immediately recognized, who said to me: "Mother, Sister Ann and Bro. William are here." My mother then appeared and said: "I am your mother." I told her I should have to take her word for it, as she died when I was about six months old. I told her that she resembled her brother very much; her nose was a precise imitation of his. She had on what seemed to be a cap with a roll or border around the top, such as was worn by old women at the time she lived. I asked her if she was happy. She said, "Yes, I am happy; so are Mary, Robert and William. You must try and be happy too." She asked me if I was going home the next day. I told her that I was. She said: "I am going home with you." I then asked Bro. Robert to shake hands with me. He took my hand, but said he could not shake much. "We," he said, "are nothing but vapor. Your hand is too hard for us." While he held my hand my mother who stood in front of me, patted me on the cheek, and Sister Ann put her arm around my neck. I then talked with Bro. William, who was delighted to see me, and who said he would much rather talk with me than write to me as he did at Kirksville. He inquired after my son William and said he would be glad to see him, and that I must bring him there. I also talked with Judge Cobb of this place, who died about six years ago. He seemed glad to see me; he inquired after his family, and told me he had found things over there much better than he expected. What made these words more impressive to me was the spirit hand and arm of my sister. I never beheld such beauty before. Thus ended my experiences as real to me as if they had been from mortals.

Hannibal, Mo. J. B. CHESLEY.

Met her Cousin in the Summer-land.

To the Editor of the Religio-Philosophical Journal:

I have just heard from the lips of a venerable and respectable couple, old residents in this vicinity, a statement of another of those peculiar occurrences, that form around our philosophy an impregnable fortress of facts, ever at hand to protect and confirm the truth of intercourse between this life and the future. Knowing all the parties concerned I am free to relate it and vouch for the correctness of the statements. The couple mentioned had a married daughter, dying some months ago, that we will call S. F. P. She mentioned on her death bed that if there was any truth in Spiritualism they should hear from her. The manner in which this promise was fulfilled seems like a test.

A young physician of Philadelphia had some years before, married in Wilmington a cousin of S. F. P., and the wife had passed over not very long after marriage. They called her "Ellie." Some weeks after the decease of S. F. P., as stated, the young doctor wrote from his home in Philadelphia to his mother-in-law in Wilmington, asking "if there was any such a person as S. F. P.," for he said, "I have just got communication from 'Ellie' and she tells me she has met S. F. P. in the Summer-land." The young man had never made the acquaintance of his deceased wife's country cousin in Delaware, and hence the inquiry. J. G. J.

W. R. Cole, of Jackson, Tenn., writes: Our little circle has been formed only a few weeks. We now have regular meetings, Wednesday and Sunday evenings. Dr. Clark and wife passed through our city on their trip to Florida, and gave some private sittings. Mrs. Morris and myself concluded we would attend the circle to see and hear the manifestations. We were convinced that there was something in Spiritualism too deep for skeptical minds, and we concluded we would form a circle and keep it up regularly. We sat for manifestations for some time, and at last we got the raps; the spirits will now rap in the room, on a table or on any piece of furniture in the house. As Mrs. Morris is a music teacher we thought that they would rap the time in connection with the tune. She played, "We shall meet beyond the River." They did so in perfect harmony. They have presented lights to us, and promise to give us slate-writing soon. I am taking the JOURNAL and like it very much.

Pencil Drawing.

To the Editor of the Religio-Philosophical Journal:

I send you by mail a photograph of a pencil drawing executed by my daughter, (Mrs. Helen M. Tarbell) under spirit control. The circumstances are as follows: When in an unconscious trance she stated that she had got to draw a picture of her grandmother's departure and reception on the evergreen shore. She passed to spirit-life two years ago last January, at the advanced age of 91 years. She told us we must not tell her what the picture was to be, but that she was to make a pencil drawing, etc. She is no artist—knows next to nothing about drawing. The old lady is represented on the left hand, the most prominent figure of the five, and the likeness is as correct as the average photograph. Several of her friends recognized the likeness at first sight; also the two front figures on the right hand. The one in black was a Baptist preacher and her nephew; the other her son-in-law coming to meet her as she leaves the dark valley of old superstition and cross-worship for the evergreen shore.

In outlining the drawing she was compelled to lay the card board (16x20) on a stand, holding her pencil by the top. After the outlines were all complete she sat down and finished shading. The whole time occupied was six hours. Not a line or mark was erased. A verse was written under each corner, but so dim in copy that I have written it on the back of the card. Subsequently while in a trance, she was (or purported to be) influenced by Isaac Post, an old friend, of Rochester, N. Y., who passed away a few years since. He requested me to photograph the drawing and send you a copy with a brief history. He wished me to see Giles B. Stebbins and Dr. Kayner and get their influence in some way to have the picture reproduced, either as a steel engraving or a chromo. Now, without further remarks I submit it to your inspection.

You have my heart-felt sympathy and approval in your glorious work of purifying Spiritualism by uncovering and exposing frauds. May God and every true Spiritualist help on the good work.

S. M. BROWN.

Highland Station, Mich, July, 1882.

We are greatly obliged to our correspondent for a photographic copy of the drawing above described. The conception is quite similar to others we have seen, produced apparently through the assistance of some outside spirit aid. It would answer as a design for a skilled artist to paint or engrave from, but is too crude to place on sale. While it is a wonderful thing, considering its manner of execution, that fact alone will not make its sale a success. It must have artistic merit sufficient to commend it to those who will appreciate the design.

Dr. Babbitt, of Cincinnati, writes: The Union Spiritualists of Cincinnati are moving along with the utmost harmony and success thus far and we confidently expect to continue in this harmony for a good while to come. Mrs. Morse-Baker has been speaking here to very fair audiences, and her lectures on July 9th will close our public meetings for the summer. In the autumn, the eloquent Samuel Watson, of Tennessee, is to open our lectures, and if possible, we shall have a more capacious hall in which to meet, the Odd Fellow's Hall being too small.

In a lately published letter a lecturer makes the following expression of his views: "All that is beautiful, uplifting and divinely ennobling in Spiritualism is Christian, understanding Christian of course in its legitimate, catholic and spiritual rather than in any sectarian sense." Dr. Babbitt comments upon this statement thus:

This expression, I think, is unfortunate, and as most people will tend to receive it, untrue. If everything "beautiful and uplifting" in Spiritualism is contained even in the pure Christianity of the New Testament, which is certainly quite superior to that of our churches, then why not take the New Testament as our guide and leave out the phenomena of Spiritualism, which are supposed at times to lead uninformed minds into danger? But facts show us that Spiritualism under the light of to-day has many advantages over the Spiritualism of the Bible. Thus devils, or beings innately and wholly depraved were constantly spoken of in connection with Jesus and the apostles, and this foul calumny upon the Divine Father, under whose rule such beings were allowed to exist and act, has filled the church world with the blackness of superstition for nineteen hundred years. Gloriously has modern Spiritualism done away with this myth and shown mankind that they have nothing to dread from devils except as the unripe spirits of men may manifest their perverted traits. Then the New Testament itself is almost an entire blank with reference to the future life of man and containing as it does many words of Jesus and its other authorities which hundreds of millions of the human race have received with terror as predicting the everlasting and awful doom of unbelievers and evil doers, a nightmare of fear and superstition and hardening influence has rested over the nations during these ages. But here again is the vast superiority of Spiritualism, which comes like an angel of light, shows us just what the future life is, demonstrates the fact that violated law is the only hell either here or hereafter, and that heaven itself is sure to us all as soon as we rise into a spirit of unselfishness and harmony and truth and love. Again, Jesus, although so true and beloved by every true Spiritualist, either could not or did not explain the laws of spirit-control, the methods of communion with the beloved friends gone before, by means of which human immortality could be demonstrated and the terrors of death removed, and led his followers to believe that he wrought his cures and remarkable works by the direct aid of God. In other words Jesus did not show his apostles and followers that his greatest achievements were performed in harmony with exact spiritual laws and so they worshiped him as a miracle worker and a God, and the countless millions of Christian church members from that day to this have practiced the idolatry of glorifying him as the co-equal of the Infinite One whose presence fills the illimitable universe. Modern scientific Spiritualism is doing away with this delusion that has so long chained and perverted the human mind, is showing how the same supposed miracles and the same prophecies occur now as then in harmony with natural law, and thus is raising man into divine liberty, the liberty of truth which transcends all priestcraft and churchcraft and kingcraft and all despotisms of mere man-made customs. Has not the writer then made a great slip of the pen when he says, "All that is beautiful, uplifting and divinely ennobling in Spiritualism, is Christian?" Does not real Spiritualism extend above and beyond all ancient conceptions of Christianity, even as a great dome transcends a smaller one placed inside of it? Spiritualism includes not only the diviner side of earthly life, but the celestial life also, and is as wide as the universe. Spiritualism is a great light, a sun which shines on the evil and the good, and like the sun it may rouse the miasma of the swamp at the very same time it purifies and illuminates the general atmosphere of the world. Why shall we not rise above all the psychological bias of early training, all mere names of men however great and good, including those of Jesus, Buddha, Chrisna, or Mohammed, and build on eternal principles which are good in all climes, all ages, all worlds?

Dreams or Visions.

To the Editor of the Religio-Philosophical Journal:

Many persons previous to a severe attack of illness have a dream or vision of scenes in heaven, where they meet with deceased relatives, etc. Now, many people take these sights as evidence of the identity of the persons so seen in the Spirit-world. It appears cruel to dispel the happy illusion, but my experience and investigations have convinced me that such sights belong to the realm of symbolism or language of the spiritual realm. I will give a rule by which the truth of my proposition may be demonstrated, as follows: If only the mother, or she and other females are seen, it signifies death to the dreamer in the illness which will soon follow, but if the mother is first seen and afterward the father, the dreamer will recover from the illness which is foreshadowed. This rule is based on the discovery of the fact that the father represents success and the mother failure in whatever they appear connected with, whether it be business, health or other matters. The foregoing rule has stood the test of years in all cases which have come to my notice, and it appears to be sustained by the vision of Hattie Craig, published in the RELIGIO-PHILOSOPHICAL JOURNAL of June 24th, fourth page. JAMES MONROE.

Peoria, Illinois.

Experiences with Mrs. Kate Blade.

To the Editor of the Religio-Philosophical Journal:

Prompted by the success of an investigator who published an account in the JOURNAL a few days since, of a séance with Mrs. Kate Blade, Corner of Throop and Madison Streets, I called on the lady in question and made an appointment for a sitting. I received four communications from three different friends who had passed over, and each message was a direct answer to questions which I had written upon a card and placed in the inside pocket of my vest before leaving home. The questions were answered on a slate held in the medium's right hand under and against the table. The pencil could be distinctly heard marking on the slate, the medium all this time being in constant conversation. I would also state that my wife called there two days since and had the same, if not more marked success in receiving direct answers to questions written and placed in her pocket before leaving home—names of deceased relatives signed, etc. J. ROGERS.

No. 2, S. Ada St., Chicago, Ill.

L. H. Warren writes: I must have the JOURNAL, and I heartily endorse the course you are taking against fraudulent mediums. If there is any one in this world that ought to be despised, especially by Spiritualists, it is the dishonest or bogus mediums. I would advise honest investigators to hold their own private circles and develop mediums in their own homes that they know are honest and true, and then they will get reliable evidence of spirit return and control. I know the above to be a fact, as a few years ago, myself and wife, with a few friends, decided to investigate for ourselves, and in due time we were well rewarded, for in less than six months my wife and oldest son became good mediums, also a lady friend and gentleman, and we have had unmistakable evidence of the continuity of life, and a principle or law whereby our spirit friends can and do hold sweet communion with us.

George H. Huxham writes: One night last month I retired as usual about nine o'clock and had been asleep, I should think, three hours, when I was wakened by a noise of a human body falling on a floor above me which made the room tremble. My daughter sleeps on that floor. I arose and went up stairs. She was asleep in bed as sound as she ever was. I came down and got into bed again, wondering why my wife did not say anything about it. I got up in the morning and told her. She did not know anything of it, but thought it was an omen of something going to happen. In two or three days I received a letter from Mansfield, Ohio, stating that my brother had dropped dead suddenly with disease of the heart.

Jere and A. L. Miller write: We again send our dues to you for continuation of the dear old JOURNAL, and must say with so many others that we do heartily approve the course you have taken to defend all true and honest mediums, and we feel sure that you have taken the right standard of defense, for "truth's sake," therefore it must be heard and appreciated by all true and worthy Spiritualists and mediums. May the good angels of love ever walk with you, in your tireless efforts, which seem of so much profit and real merit: Call us members of your "fraternal brotherhood."

Carrie McCall Black, of Canton, Ill., writes: There is a prisoner at Joliet in whom I am interested; he was sent from this court there, and I have thought he might be able to gain some good advice and influence, if he had the JOURNAL to study. I wish you to send it to him. I inclose two dollars for that purpose. He will only be there nine months longer. I rejoice with every name that is added to your list in upholding the manner in which you deal with mediums.

Mrs. Ann Hays writes: I am more than pleased with the JOURNAL. It came to me like an angel of light and sympathy in the hour of the saddest affliction that can befall a loving wife. That very morning the Death Angel hovered for a moment over our pleasant home, and when he resumed his swift flight, he bore away to the Summer-land the spirit of my well beloved husband. If it was not for my belief in Spiritualism, I should indeed be inconsolable. I cannot afford to do without the consolation the JOURNAL affords me.

R. P. W. writes: I do wish that some good lecturer would come to Bryan, Texas, and revive the glorious work here. I have no doubt he would do well here, and soon build up the cause and be the means of influencing hundreds of people to take your JOURNAL.

H. S. Udell, of Manistee, Mich., writes: To say that I am well pleased with your manner of conducting the JOURNAL, is but a faint expression of my appreciation of your services in behalf of the cause.

Jno. C. Rankin writes: I fully endorse your conduct of the JOURNAL in relation to frauds, and in all other respects.

Notes and Extracts.

Men may change as they become better informed.

Jealousy is the sentiment of property; but envy is the instinct of theft.

In love, women go to the length of folly, and men to the extreme of silliness.

The natural tendency of men is in the direction of law and order.

He who wants to do a great deal of good at once will never do any.—*Tate.*

Experience is a trophy composed of all the weapons that we have been wounded with.

It is safer to affront some people than to oblige them; for the better a man deserves, the worse they will speak of him.—*Seneca.*

To the Spiritualist God is an unchanging power, the same to-day as yesterday; will be the same in a thousand years to come.

There is nothing truer than the aphorism that circumstances are the rulers of the weak and the instruments of the wise.—*Lincoln.*

A loving act does more good often than a blazing exhortation. What the race needs is not more good talkers, but more good Samaritans.

Weakness is the egotism of goodness. When one hope departs, the other hopes gather more closely together to hide the gap it has left.

An ambitious man whom you can serve will often aid you to rise, but not higher than his knee; otherwise you might be standing in his sight.

'Tis as easy to twist iron anchors and braid cannons as to braid straws; to boil granite as to boil water, if you take all the steps in order.

Adversity has the effect of eliciting talents, which under prosperous circumstances, would have forever lain in a dormant state.—*Horace.*

No way has been found for making heroism easy, even for the scholar. The world was created as an audience for him; the atoms of which it is made are opportunities.

That which we acquire with the most difficulty we retain the longest; as those who have earned a fortune are usually more carefully of it than those who inherit one.—*Colton.*

If men were to deal with their fellow men as God is supposed to deal with them, civilization would not have reached the pinnacle of human attainments as it has during the past century.

No man can learn what he has no preparation for learning, however near to his eye is the object. A chemist may tell his most precious secrets to a carpenter, and he shall be never the wiser.

What a man does, that he has. What has he to do with hope or fear? In himself is his might. Let him regard no good as solid but that which must grow out of him as long as he exists.

There is no such thing as national religion here, but every man is left free to enjoy his own conviction, and yet the American people has outstripped the whole world in the march of civilization.

If sin has been atoned for, and Deity has been satisfied, what more can be required? What is necessary for further intercession to be made? What the meaning of all these religious observances?

The one heresy is that of faith in man. To doubt his ultimate triumph over himself is to strike at the scaffolding of past achievements, on which he stands, and from which he still builds and reaches upward.

Spiritualism came in an hour of need, came as a blessing, a joy, a long felt want. It came to make us better men and better women, to open our eyes to see and realize that we build here, as our lives, our acts and deeds are in this life, so will our recompence be over there.

A. B. Ackerly.

To the Editor of the Religio-Philosophical Journal:

One A. B. Ackerly, claiming to be one of the most renowned mediums in the world, visited this place last week. He was kindly received and gave one or two séances at the residence of Wm. Hart, where he was entertained free of charge. The prominent Spiritualists of the town were not satisfied with the performances of Mr. Ackerly and asked him to submit to tests which he refused to do. The officers of the Spiritual Society at this place, together with several other leading Spiritualists, met at Mr. Hart's Friday night and insisted on Mr. Ackerly being placed under test conditions, which he again demurred to. One of the number present then took Mr. Ackerly's paraphernalia, formed a circle and gave the same manifestations produced by Mr. A., much to the latter's mortification, consisting of bell ringing, guitar playing, etc. All were fully convinced that Ackerly is a fraud, and the President of the Spiritual Society notified him to leave town and save being arrested for obtaining money under false pretenses. Although he had out flaming bills announcing a public séance on the night following, at which materialized arms and hands were to float around promiscuously and many wonderful things were to occur, yet he bundled up his traps and curtains and decamped on the first train. When he reached Indianapolis he wrote a very insulting letter to the President of the society, threatening him with dire vengeance, but which evokes only pity when the maudlin construction and original spelling is taken into consideration.

Mr. A. is the third materializing fraud that has come to grief here during the past year.

Kirksville, Mo., S. M. PICKLER.

God in this world and God in the next world, according to Christianity, is a different character altogether; here he is represented as the embodiment of love and mercy, not desiring the death of even the vilest of sinners; but when you pass to the other side of life, love and mercy are no longer attributes of the divine character.

Our Foreign Exchanges.

The *Revue Spirite* for the month of May publishes some extracts from *l'Union Liberale de Tours* and from the *Journal d'Indre-et-Loire*, entitled

STONES THROWN BY INVISIBLE HANDS.

"A shower of stones has fallen at intervals during the past 60 days, upon the farm house of Lioniere, near Monthazon (Indre-et-Loire.) This farm house situated in an open field, completely isolated and alone, is prominent to view and is approached by two broad muddy thoroughfares, over which persons cannot travel without being seen. A clump of trees a short distance away is the only place that could afford a hiding place for mischievous persons, but this piece of woods as will be seen further on, has been the object of special and vigorous surveillance. The stones begin to fall at dusk and the shower continues until morning. They consist of polished silex pebbles and proceed from the bed of a neighboring stream. They fall numerously and thickly and seem to come from all directions and from a distance of 300 metres. Their collision leaves deep indentations upon the walls and doors of the farm house. No one has ever been wounded by them, however, and the intention seems to frighten rather than to seriously injure.

"The rural guards and the armed police of Monthazon have for many nights watched in ambush around the Louiere without discovering any marauders. The stones fell around them in the darkness in their hiding places. One of the police who was crouched upon the roof of the house was hit upon the shoulder, though very lightly. Companies have been organized with the assistance of the farm hands and neighbors to thoroughly beat about and search the place. Nearly a hundred persons gathered at the farm and scoured it in every direction. Stacks of straw were placed here and there and rapidly set in flames at the first falling of the stones. Nothing suspicious has been seen. During the going and coming and thorough search the projectiles have not ceased to whistle by the ears of the investigators. The *gendarmes* of the canton, the guardians of the powder magazine of Ripault—all these brave people excited by the jokes of the populace have done their best to discover the authors of the mischief; they have hidden themselves in the woods, beat up every bush and turned over every clod of earth in the vicinity without the slightest result.

"Strangers and numerous curious persons have appeared upon the scene, boasting skeptics and blustering critics have believed that they had only to show themselves upon the spot in order to find a solution. The deception has been general. The *The Journal d'Indre-et-Loire* relates the adventure of one M. B——, a confirmed materialist, who hearing the missles cleave the air around him, beat a precipitate retreat, receiving a well aimed blow from one of them on his seat of honor.

"One night a little shepherd boy who was lying in the lower hall of the house felt a vigorous hand grasping his throat in the darkness. His cries brought attendants to his succor immediately; the child's neck bore trace of strangulation but no one was seen anywhere about. It is the only case of injury that has been noticed.

"Other phenomena which the journals have not mentioned, but which have been communicated to me by numerous witnesses, have taken place at divers places.

"The dwellers at the farmhouse of Fontaines, commune of Rouziers, have been awakened almost every night by singular and varied noises. Sometimes it is like the noise of a heavily laden wagon. The jolting of the wheels in the ruts of the road, the clash of the iron tires against the stony obstructions are heard, as also the prolonged cracking of the whip. The walls of the house tremble as by the passing of some heavy vehicle.

"Sometimes dancing music is heard—sound of a violin accompanied with stamping like the noise made by iron-nailed boots striking against the floor in beating time. Again a noise is heard in the well like the fall of some heavy body that on striking the surface of the water chops and spatters it about with a splashing sound, but no one has ever been able to discover the cause of these noises. In vain have the farm people, reinforced by their neighbors, placed themselves upon the watch at night, in vain have they used every strategy they can invent, for they are still ignorant of the cause of their annoyance. The manager, Mr. Ronnin, who has been but a short time in this part of the country, assures us that he used to hear the same noises and sounds in Vendée. May it not be that this man is a medium and the unconscious cause of these phenomena.

"At Rochecorbon, in the canton of Vouvray, a few cases of the same nature have been observed, but the victims of these mysterious visitations being exposed to the ridicule of ignorant people, have passed it over in silence.

"Will these manifestations which have all taken place at so short a distance from our city, have any effect to arouse the people of Tours from their apathy and indifference? I do not dare to believe so! The positivists and materialists of all shades have had a good chance for experiment. We are in a position to say to them: 'You demand facts—here you have them! They are numerous and persistent. Explain them by your methods and doctrines! But it is all in vain. You can get no satisfaction from these people. They intrench themselves behind vague allegations and say, "Those fellows have played their part well, they have not been well searched; they will be found out some day. But no explanation has been found of a material sort for phenomena that has happened at Cabauac, Poitiers, Cassay, Chinon and a hundred other places; nor for that on Grés Street in the heart of Paris. And when the manifestations shall have ceased, silence will reign again and forgetfulness will extend its heavy mantle over these events without our skeptics having learned anything or devined anything.

LEON DENIS."

Happy Management.

"How do you manage," said a lady to her friend, "to appear so happy all the time?" "I always have Parker's Ginger Tonic handy," was the reply, "and thus keep myself and family in good health and spirits." See Adv.

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12:05 p m †	Council Bluffs Fast Express	† 2:45 p m
12:05 p m †	Kansas City, Leavenworth and Atchison Fast Express	† 2:45 p m
11:00 a m *	* Minneapolis and St. Paul Fast Express	* 3:15 p m
5:00 p m †	Peru Accommodation	† 9:55 a m
9:15 p m ‡	Council Bluffs Night Express	‡ 7:25 a m
9:15 p m ‡	Minneapolis and St. Paul Night Exp.	‡ 7:25 a m
10:00 p m ‡	Kansas City, Leavenworth and Atchison Night Express	‡ 6:20 a m
11:30 p m a	Special Theatre Train	b 11:00 p m

* Daily. † Daily Except Sundays. ‡‡ Daily Except Saturdays. ‡ Daily Except Mondays. a. Thursdays and Saturdays only. b. Sundays only. ¶ Solid Through Train.

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SPIRIT L. JUDD PARDEE, Editor-in-Chief.
D. K. MINER, Business Manager.
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PART II.

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publishes facts confirmatory of true mediumship is praised; but whoso dares put in print only what he or she saw, because it could not be helped without shutting eyes, if the facts prove simulation, finds that the ink is scarcely dry ere there is a deafening howl of "ignorance, incompetency, prejudice, or wilful, premeditated lying!' If this is true when men tell what they know, what wonder that a sensitive and sensible woman shrank from such a deluge of slops!

Bro. Clarke claims to be a true medium. I take him at his word, as I do the word of every professed medium until detected by me or some one else, in palpable trickery. But I desire to ask him in all candor, what good can come to the cause from efforts to prop up persons, no matter how unmistakable or extraordinary may be their mediumistic powers, who, on occasion, will resort to shams and cheats? How long would he keep his funds with a banker who generally pays his customers genuine money, but who, now and then, perhaps only when a little short, slips in a bogus eagle? If he says these questions are not for him, then I respectfully commend them to the consideration of Messrs. Kiddle and Newton.

Finally, I venture the suggestion that the phrases, "defenceless females," and "suffering fellow mediums," are slightly nauseating. As to Mrs. Hull I am ignorant, but it seems she has a husband, who should be her all sufficient defense. Nor am I posted as to the present physique of Mrs. Reynolds-Crindle; but when she gave séances in this city some years ago, she could have materially aided the young man always with her, and who seemed to be constantly ready to pitch in, if force was deemed best.

As to the "sufferers," I must say I have yet to meet the true medium who did not enjoy and glory in his or her marvellous powers, as indeed every medium should. That some are so poor in this world's goods is certainly sad; but they are not the only sufferers from empty purses. CHAS. CASE.

Washington, D. C.

Lily Dale Camp Meeting.

NOTES, INCIDENTS AND COMMENTS.

To the Editor of the Religio-Philosophical Journal:

The attempt to escape the rainy season this year by putting the meeting over some two weeks beyond the time of last year, proved a failure, the rain following it to the close this year. Nevertheless it was a decided success. Better talent and mediumship would be difficult to find anywhere. Mrs. Woodruff was a favorite with all. Her utterances are Emersonian, so full of sense and spirituality. She is genial and social with all, and her daily life is full of sermons. No truer worker can be found in the Spiritual Vineyard. Mrs. Byrnes is strong, earnest and practical, and her discourses eloquent with truth and power. She criticised some of the tendencies of Spiritualists to neglect the life that now is for the speculations and uncertainties of the future. She urged the need of self-culture, devotion and discipline. She thought we had no strength or time to waste in personal quarrels or in vain attacks and railings at the church. Make our own household so attractive that church people will forsake their creeds and join us from choice. I can do no justice to her excellent speeches and inspiring influence.

Judge McCormic is a philosopher and deals with principles. He is broad, catholic and kind. His ideal is to "Become of the truth, of the good, of the divine," and forget self and the limitations of personal character and "Do all for others." He has no creed or partizan feelings to canker and corrupt, and carries a blessing for all in his daily life. Jennie Rhind, eccentric and independent, has peculiar gifts and is manifestly true to her convictions, pure in motive, honest in her mediumship, and very intuitive. She is a favorite with many. J. Wm. Fletcher surprised and disappointed me in his lectures. They were full of points, valuable suggestions, common sense, wit, logic, and spiritual truth, so presented as to impress his hearers with the force and reasonableness of his religion. His tests were remarkable, covering the most ground and combining the most evidence in a short time of any I have ever met. His private sittings were also very satisfactory to skeptics. I do not see how any one can escape the proof or doubt the source after witnessing what we did at Lily Dale.

Geo. W. Taylor, always welcome among Spiritualists and Liberals, gave a most excellent discourse, warmed and lighted with the glory that ever shines from his loyal soul. The mediumship of Mrs. Mary Andrews, of Moravia, the first full form materializing medium of whom I have any knowledge in modern Spiritualism, and one of the best, attracted much attention. Many claim to have seen and talked with their friends face to face in her séances, and to have received conclusive tests of identity besides the personal likeness. One peculiar double test should be put on record. Juliette Manley, of Erie, Pa., who was for years widely known as a remarkable writing medium, presented herself to friends in the séance room and informed them that she was going to the hall to try and show herself and give her name to Mr. Fletcher. Also a lady well known in this place as Nettie Tenant, who passed away last Spring, came several times to her parents at Mrs. Andrew's séances, and in answer to a mental request of her mother, came up to her, laid her hand on her head in the old familiar way and used the identical words she was wont to use to her mother in the sick room. She also at the same séance with Mrs. Manly, announced her intention of going into the hall to try and give her name to Mr. Fletcher. The séance closed and the curious recipients of these messages followed immediately into the hall, where Mr. Fletcher was then speaking. He soon concluded his lecture and sat down, while Mr. Richardson sang exquisitely sweet and the room seemed to "blossom with melody." At the close of the singing, Mr. Fletcher arose and immediately described a presence which was readily recognized as Mrs. Manly by all who knew her, and then gave her full name and earthly residence, and then immediately gave the name of Nettie Tenant, Fredonia, N. Y. I knew them both and his description was accurate. Mrs. Manley also gave a very touching and characteristic communication to her friends who cared for her so kindly in her last sickness, and the medium saw her hand a purple scarf to a lady whom, he said, seemed to be connected with her very intimately, and to whom she expressed deep gratitude. Mr. Fletcher did not understand what this purple scarf meant until informed that the last and very painful sickness, was at the home of Mrs. Purple, in Laona. A score or more of these striking tests were given in such a way, and with so much to ratify them, that it would be interesting to many to see them on record. These covered a range of territory embracing, Erie, Pa.; Buffalo, N. Y., Limestone, Salamanca, Ellington, Jamestown, Charlotte Center, Curry, Pa., Dunkirk, Fredonia, Laona, Ripley, Mayville and Cassadaga. It was a complete success in every particular, and the medium a total stranger in this county, as in all Western New York. Carrie E. S. Twing also gave many satisfactory communications and tests. The mediums seemed to have enough to keep them busy and Mr. Fletcher turned away a score or more, unable to give them a sitting. Mrs. Andrews could not sit for all who applied. Henry B. Allen unexpectedly put in an appearance, and the rush was such that many were turned away unable to get in. As he sat in the circle, joined hands with the rest, while lights were whirled about the room, the dulcimer played with skill and power, hands manipulated, voices talked and messages were written; no one seemed to question the genuineness of the phenomena. I did not attend his séances. I know these manifestations are real, materialization a sublime fact, and mediums and mediumship the agents of the most marked and glorious revolution that ever shed its prophet-light upon the world, and in spite of all the frauds and foes that have made, "These the times that try men's souls," there is an army of strong, true mediums who are doing a great work against the slavery of ignorance, superstition and materialistic dogmatism, and I welcome and bless them with all my heart. But I do not think it necessary to waste time and money in experimenting with mediums who insist upon such conditions as any mountebank can accept and duplicate all their phenomena, thus leaving the investigator as doubtful after as before witnessing the manifestations. In most of the phases represented at Lily Dale, I am happy to report the most satisfactory behavior on the part of mediums, and evidence clear and conclusive, under conditions which no cheat can accept, has left a decided impression in favor of the truth. Mrs. Herrick and her son from Jamestown, rendered valuable aid to the meeting. Mrs. Truman Allen, of Gowanda, gave excellent satisfaction as a psychometric medium. Inez Hunting, of East Randolph, N. Y., gave writing of a high order and quite satisfactory. Mrs. Ramsdell and Strait examined the sick. The meeting closed with announcement by the chairman of the August meeting, which he commended and complimented. Cephas B. Lynn spoke for half an hour, Sunday, in a scholarly and impressive manner. He criticised the sectarian spirit of many Spiritualists, and urged the importance of a broad, cosmopolitan religion and a superior standard of liberal thought and fraternal co-operation for the common good. His speech was well received. Nearly all the leading spiritual papers were represented and samples distributed and advertised from the platform. I took pleasure in presenting the claims of the RELIGIO-PHILOSOPHICAL JOURNAL, and the *Olive Branch*, the results of which I send you. The 7th annual meeting at Lily Dale was announced to commence Saturday, July 16th, 1883, and continue over three Sundays. Mr. Richardson and his accomplished niece made charming music, the closing piece rippled through the woods like the melody of heaven. Those who neglected this camp meeting have missed a rare treat. LYMAN C. HOWE.

Michigan Spiritualist Camp Meeting—Nemoka the Camp Ground for the Northwest.

To the Editor of the Religio-Philosophical Journal:

It may be of interest to Spiritualists to know how or why this point has become the center where an effort is being made to centralize the spiritual forces. In 1878, E. V. Wilson at a grove meeting in Saranac, proposed and discussed the importance of a Spiritualist camp ground at some feasible point in Michigan. This was just before the semi-annual meeting of the State Association of Spiritualists and Liberalists, which was held at Grand Rapids. At that meeting the matter was fully discussed. Mr. L. Shaw, of Saranac, J. M. Potter, of Lansing, and others took a deep interest in the matter. A committee was appointed, progress was made and at the next annual meeting at Lansing the said committee made a report, suggesting that a larger and permanent committee be appointed and endorsed by the Association with power to purchase or devise means for selecting a suitable site. At the semi-annual meeting in Nashville, the committee of nine, elected from their number three who were to have full power to purchase, raise funds, and secure land for a camp ground.

J. M. Potter was employed as agent to canvass the State. A piece of land at Geaugiac Lake, Battle Creek, was selected as an eligible site. Negotiations were made with the owner in relation to price, and a certain time given for securing the funds. Over half of the amount needed to buy the land was subscribed, but as the price of the land was high, the full amount could not be secured. At the next annual meeting, at Flint, the committee, consisting of James H. White, A. A. Whitney and Lewis Shaw, who had so sacrificingly and unselfishly toiled, asked to be released from further care and obligation, expense or labor. The Association by unanimous vote, relieved and thanked them for their efforts. During the examination of different localities, most of the committee had deemed Pine Lake, some 9 miles from Lansing, on the Grand Trunk R. R., equal to or next in importance to Geaugiac Lake, and in comparison to price far cheaper. After the Association had expended its efforts, released its committee, and abandoned the project of a camp ground, J. M. Potter and a few others who had been so deeply interested, those who do not know fail, still said we will have a camp ground. Arrangements were made, one hundred acres of fine land secured on the shore of Pine Lake, a portion of the same surveyed and platted into a village, and named Nemoka. This enterprise is not under the management, control or endorsement of any Association, though most of the officers of the State Association have taken lots and are deeply interested in the success of the same. Neither is it a gift arrangement. The lots are fourth of an acre in size, costing those who wish them $25. As soon as 200 lots are taken, a transfer will take place, in way of warrantee deed from J. M. Potter to each party. The money is placed in the Central Savings Bank, Lansing, by each party desiring lots, until the full amount is secured. A beautiful grove is set apart in the center of the lots, which will be be dedicated to Spiritualism, and for the use of spiritual progress and thought.

This to us is a grand termination to all the labors, sacrifices and efforts made by earnest workers in this State, who have desired for years a home, place of worship, and camp ground of their own, yet all that has been done, or may be desired will be lost unless parties who have signified their interest and given their names, respond with their funds, by the middle of August. No one need fear or hesitate about sending their money, for unless the project is a success the money will be returned. But it will be a success, and every party who secures a lot at $25, will more than double his money. My experience is that after 200 lots have been taken, the grounds put in order and cottages have been built, the remaining eligible lots will be worth $200 a piece.

This enterprise does not ask you to give, but to invest for your own good, profit and happiness, and for the sake of centralizing and building up our philosophy. I hope and trust parties in Northern Indiana, Illinois, and throughout Michigan will promptly send in their names, so that arrangements may be made for one of the most successful spiritual camp meetings ever held in the Northwest in the latter part of August. There are hundreds of Spiritualists who have much of this world's goods, who should invest a small portion of their funds in establishing a spiritual Mecca in our own State.

A. B. SPINNEY.

Notes from Onset Bay.

To the Editor of the Religio-Philosophical Journal:

It is with no little degree of pleasure that we refer to the new hall at No. 73 Pleasant Avenue, built by Major T. B. Griffith, being the second building this worker in the interest of Spiritualism has donated to the cause of truth at Onset Bay Grove. The building is two stories in hight, with the hall 20x25 feet in the second story. The outside appearance of the building, being painted in the national colors, red, white and blue, throws off an inspiring influence to all that look upon it, while the inside of the hall, finished plainly, has been carefully fitted up to meet the requirements of the honest investigator. A plain cabinet, with the furniture consisting of a single arm chair, stands at the left as we enter the hall. At the north end stands the table with bouquets of flowers, and a very beautiful and sweet-toned music box, purchased expressly for the circles to be held in this hall at the request of members of Mr. Griffith's family who have passed to spirit-life, and who hold sweet converse with their father, mother and sister who remain in earth life.

On the wall over the table, constructed of moss and encircled also with the same, hangs a beautiful and expressive motto, "We Live," while the sides and both ends of the hall are decorated with streamers and wreaths constructed from oak leaves by friendly hands, and interspersed therewith, to make the scene complete, are small American flags and bouquets of wild flowers.

DEDICATION OF THE HALL.

At three o'clock P. M., on the 14th inst., the hall was well filled with invited guests, who came to take part in the exercises. Mr. Griffith, in calling the meeting to order, said that the hall had been completed solely in the best interests of Spiritualism, and invited all mediums to work for the cause we all love so well while they sojourned at Onset within its walls. He said it was to be free for all, and hoped that good might be brought about by the labors done there.

Remarks were made by Dr. Isaac P. Greenleaf and W. W. Currier; also by the spirit friends present through the mediumship of Mrs. Loring, Mrs. Cushman, Dr. Fred Crockett, Mrs. E. L. Currier, Mrs. Price and Mrs. Henly. Mr. Griffith related some three or four splendid tests that he had received through the mediumship of Mrs. Susie Nickerson White, of Boston. After singing "Nearer my God to Thee," and passing a vote of thanks to Mr. and Mrs. Griffith for the hall and its beautiful outfit, we were all invited to come forward and partake of the edibles that loaded down the tables in the center of the room. After the repast the friends separated, feeling that the occasion was fraught with blessings for all present.

There was a general circle held in the above hall in the evening, at which time Mr. Griffith said that he would like to have a list of officers chosen that would take the management of the weekly circles in charge and make the work to be done efficient. William D. Crockett, President of the Onset Bay Grove Association, was chosen President; George Hamer, Vice-President; Dr. H. B. Storer, Clerk, and W. W. Currier, Treasurer; and they were also made a committee to complete the organization. We predict a lasting good from the work to be done in this hall.

Saturday has been a busy day at Onset. Every train brings large numbers to camp. E. S. Wheeler and Mrs. E. L. Saxon, the speakers for the opening day, are here. The *Onset Bay Dot*, edited by E. Gerry Brown, made its first appearance for the season this evening.

Sunday morning opened bright and clear with indications of one of the best days of the season. Every cottage at the Grove is full, and still the people come. The trains from Boston and Fall River, and the steamboat Massachusett from New Bedford, all come with full freight to greet and be greeted by E. S. Wheeler, of Philadelphia, Pa. Bro. Wheeler said, on taking the platform, "God bless the commonwealth of Massachusetts, Cape Cod, Plymouth Rock, Onset Bay and modern Spiritualism. Since the landing of the Pilgrims a church has been established without a bishop, and a State without a king." Bro. Wheeler, though weak in body, was strong in spirit, and the effort was surely one of the strongest of his life-work. May he live long to proclaim the truths of the advance guard he so nobly represents.

Mrs. E. L. Saxon spoke in the afternoon, taking for her subject the "Past, Present and Future of Spiritualism." It was Mrs. Saxon's first appearance at Onset Bay, and though a stranger from the extreme South, she is full of live thought and earnest labor for the uplifting of humanity, and especially woman.

The Middleboro Cornet Band not only took part in the exercises at the stand, but also gave an open-air concert in Bay View Grove, at 10 A. M. and 1:30 P. M., which was highly appreciated.

There could be no more perfect day than we have had here at Onset for the opening Sunday of this camp meeting, and we have surely had a feast of good things.

The RELIGIO-PHILOSOPHICAL JOURNAL is read by the people at Onset. Dr. H. B. Storer in his announcement of spiritual books and papers did not forget an honorable mention of the JOURNAL. W. W. CURRIER.

Old Pan Cottage, July 17, 1882.

The Moon.

To the Editor of the Religio-Philosophical Journal:

The theory that the moon is younger than the earth, is neither unplausible nor improbable. The planets, stars and suns, it has been set forth, were formed by aggregation of meteoric dust which abounds in the whole ethereal space. We observe them in the sky as irregular in position as rain drops before a shower. Some idea of this may be obtained by the fact that particles one-millionth of a grain in weight would require but 137 duplications in geometrical ratio to constitute a mass equivalent to that of the sun and planets of our system. After the hundredth duplication, heat would be evolved by the velocity and momentum of the united masses. Their consistency would be that of a pasty mass. Olbers suggested that the asteroids, now known to exceed one hundred, were fragments of an exploded planet. They may yet merge into a single sphere. The satellites of Jupiter appear to have been formed by union of vast masses of debris floating around that globe. Many of the more ancient rocks found on the earth, appear to have been meteoric masses. The volcanoes exhibit different mineralogical composition.

There is reason to suppose that the moon was aggregated as an independent planet between the earth and Mars. It was deflected and retarded in its course by some favorable disposition of the superior planets, and falling across the orbit of the earth, was held by its attraction and became its satellite. Its density according to Lindermann is in the ratio of 0.619 to 1.000 of the earth. Six pounds on the earth only equal one pound on the moon; indeed, over one-third of its surface must be in the condition of a vast mineral sponge.

There was a belief among the ancient Greeks that the celestial bodies which we now see, were not all visible in earlier times. The Arkadians, a Pelasgian people, were called *Proseleni*, as being prior to the moon. Aristotle is one authority for this, declaring that the barbarians who inhabited Arkadia were driven out by the later Arkadians before the moon appeared. Apollonios, the Rhodian, declares that Egypt was inhabited when the stars did not yet all revolve in the heavens, and only the Arkadians in Greece, of whom it was recorded that they lived before the moon existed, and fed upon acorns. Theodoros, the Samothracian, asserts that the moon first appeared just before Hercules began his Twelve Labors. Mainandros, the rhetorician, explains that the flood of Deakalion and the appearing of the moon were epochs or starting points in time; thus that the Arkadians were before the moon and the Delphians immediately after the flood. Pausanias asserts the same thing. The Scholiasts agree substantially with these statements. A tradition existed among the Muyscas of New Granada, that they were of older antiquity than the moon. There came a flood in their world, during which the moon was created. Humboldt quotes an old Hellenian belief that "the celestial bodies which we now see were not all visible in earlier times." The pre-Hellenic inhabitants of Arkadia called themselves *Proselenes*, because they boasted that they came into the country before the moon accompanied the earth. Theodoros declares that it was shortly after the labors of Hercules that the moon appeared. The Muyscas of Bogota have the tradition of a great flood, after which the moon was created. The rhetorician Mainandros and the historian Pausanias mention the first appearing of the moon as an epoch or a starting point in historic time. All these accounts are consistent with the theory that the moon is younger than the earth and formed by the aggregation of meteoric matter of metalloid consistency. Perhaps the asteroids will yet become a single planet in our system. W.

Science and Art.

A colossal pine which was recently uprooted by an inundation in Finland was found to have 1029 annual rings.

It is estimated that from every square yard of the sun's surface as much heat is emitted hourly as would be produced by the combustion of six tons of coal.

Last year Gen. Hazen, the Chief Signal Officer, published an official report on tornadoes, and is now preparing a work giving details of the ravages, characteristic, and general phenomena of the worst storms that have occurred in the United States. In the list of tornadoes occurring last year Kansas is put down for 62; Illinois, 55; Missouri, 44; New York, 35; Georgia, 83; Iowa, 31; Ohio, 28; Indiana, 27, and so on.

Of the cotton-seed raised in this country last year, about 2,800,000 tons was fed to stock or used as fertilizers as it came from the gin, while from the balance of 180,000 tons the oil was extracted. The 2,800,000 tons contained 98,000,000 gallons of oil, worth $39,200,000 in a crude state and $62,700,000 when refined and this was entirely wasted, as the seed is worth more either to feed or use on land after the oil is pressed out.

Professor Couch, of Des Moines, Iowa, advises those living in exposed places to provide cellars or caves of refuge for shelter when the sky looks threatening in the southwest. He says that 1882 is the maximum year of the 11.1 years sun spot period, and also the maximum year of two other periods—a long and very long period; and the same degree of energy that gives the maximum sun-spot period also gives the American continent maximum rainfall and a marked degree of force in the effects of its storms; and the end is not yet.

The present condition of the electric light in London is: Streets are now being lighted with it at one-fourth of the price of gas; incandescent lamps can be introduced into every room of any house so soon as the mains are laid; there can be a separate meter to each house; the lamps can be separately lighted and put out by turning a cock; if one light goes out no other one is affected; the subdivision is so complete that there is no glare, and yet a room with incandescent lamps is far more brightly lighted than with an equal number of gas lamps, and an equal amount of candle-power produced by electricity is cheaper than if produced by gas. In addition, the electric light has no odor, it does not vitiate or heat the air, nor does it, like gas, tarnish paint and decoration.—*Journal of Chemistry.*

In a recent letter, M. de Thiersant records a curious phenomenon witnessed in Guatemala during eight days of last February. For some three hours about midday, if one looked in the direction of the sun, there would be seen, at a little distance above the ground, multitudes of small bodies like snowflakes flitting past, appearing and vanishing instantaneously. Beautiful rainbow colors were often observed. The temperature having fallen for some days, many supposed these particles to be fragments of snow formed in the upper atmosphere. The phenomenon, however, proved to be a botanical one. It was a migration of the seeds of certain plants which were being distributed by the winds. The visual effect was similar to that which occurs when a sunbeam, entering a room, reveals a multitude of corpuscles invisible without it.

Prof. R. M. Paul has communicated to the Seismological Society of Japan some notes on the effect of railway trains in transmitting vibrations through the ground. A box holding about twenty pounds of mercury, thickened by amalgamation with tin, was placed upon a heavy plank screwed to the top of a post sunk 4½ feet into the ground. Images reflected in the surface of the mercury were observed by a telescope, as in meridian observations. An express train, passing at a distance of one-third of a mile, set the surface of the mercury in confused vibration for two or three minutes. Other observations were made at stations at some-what greater distances. The experimenter also found that a one-horse vehicle passing along a graveled road 400 or 500 feet distant caused a temporary agitation of the mercury whenever the wheels struck a small stone.

Street hawkers have lately taken to selling a "magic cigar lighter," which is calculated to do much mischief. As every student knows, the affinity of sodium for oxygen is so great that it will take the coveted element from water with such rapidity as to cause it to burst into flame. The new lighter is a thin strip of sodium, a fragment of which when placed on the end of a cigar and touched with water, burned with great vehemence. Few of those who buy the little vials of lighters are aware what vials of wrath they may turn out to be if unskillfully handled. The burning sodium will make an ugly wound if it comes in contact with the skin, which is likely to happen from the sputtering way it has. A sweaty finger is enough to set the stuff ablaze, or a sweaty pocket, should the cork of the bottle chance to come out. As the lighters are bought chiefly by the ignorant, who are taken by the seeming miracle of producing fire by the direct action of water, it is a wonder that no serious accidents with them have been reported. The traffic is not one to be encouraged.